

RICHARD PETERS

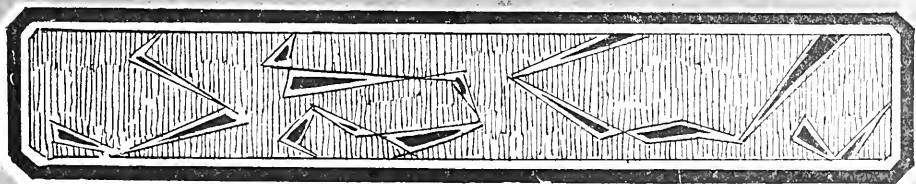


IMPROVEMENT ERA

Vol. XVII

JANUARY, 1914

No. 3



ORGAN OF THE PRIESTHOOD QUORUMS, THE YOUNG MEN'S MUTUAL
IMPROVEMENT ASSOCIATIONS AND THE SCHOOLS OF THE CHURCH OF
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"School is a drill for the battle of life—if you fail in the drill, you fail in the battle."—*Dr. Karl G. Maeser.*

"I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have. I must stand with anybody who stands right, stand with him while he is right, and part with him when he goes wrong."—*Abraham Lincoln.*

One bishop said, "This ward seems to be dying. Why don't you wake up and do something?" His ward was dead, and only awaited the spiritual undertakers.

Another bishop said, "I can never be too grateful for what you have done for me! You have done so much to make the ward alive!" His ward was alive, and wouldn't need the services of the sexton, at least during his life-time.

It all depends on your attitude. There is everything in suggestion, even to grown-ups.

Joseph of old conserved the crops of the years of plenty and thus mitigated famine and suffering; in our day, science has enabled man to conserve the waters of the Nile, to the same end. It is reported that the Nile flood of 1913 was the lowest since the flood records have been kept. A few years ago that would have meant famine and pestilence, but thanks to the great Assouan dam and the new irrigation system, the crops are not materially reduced. In Lower Egypt they are actually above the average. That is a great triumph for modern engineering, and for the British administration of Egyptian affairs.

If a man smile, and wave his hand at you as you walk down the street in the morning, you wave your hand back and smile in return uncsciously, and often one little experience like this will key for you the day joyously.

Courtesy, kindness, good-will, generosity, liberality, are all catching.

Nothing is so contagious as a smile. Try it on the first man you see. No matter how grouchy he is, you can melt him. You really don't have to say anything or do anything. Just hold the attitude of good-will, and when you meet him smile, and you will see his face relaxes in turn.

Cast thy bread upon the waters and it shall return after many days buttered, and sometimes with jam on it.

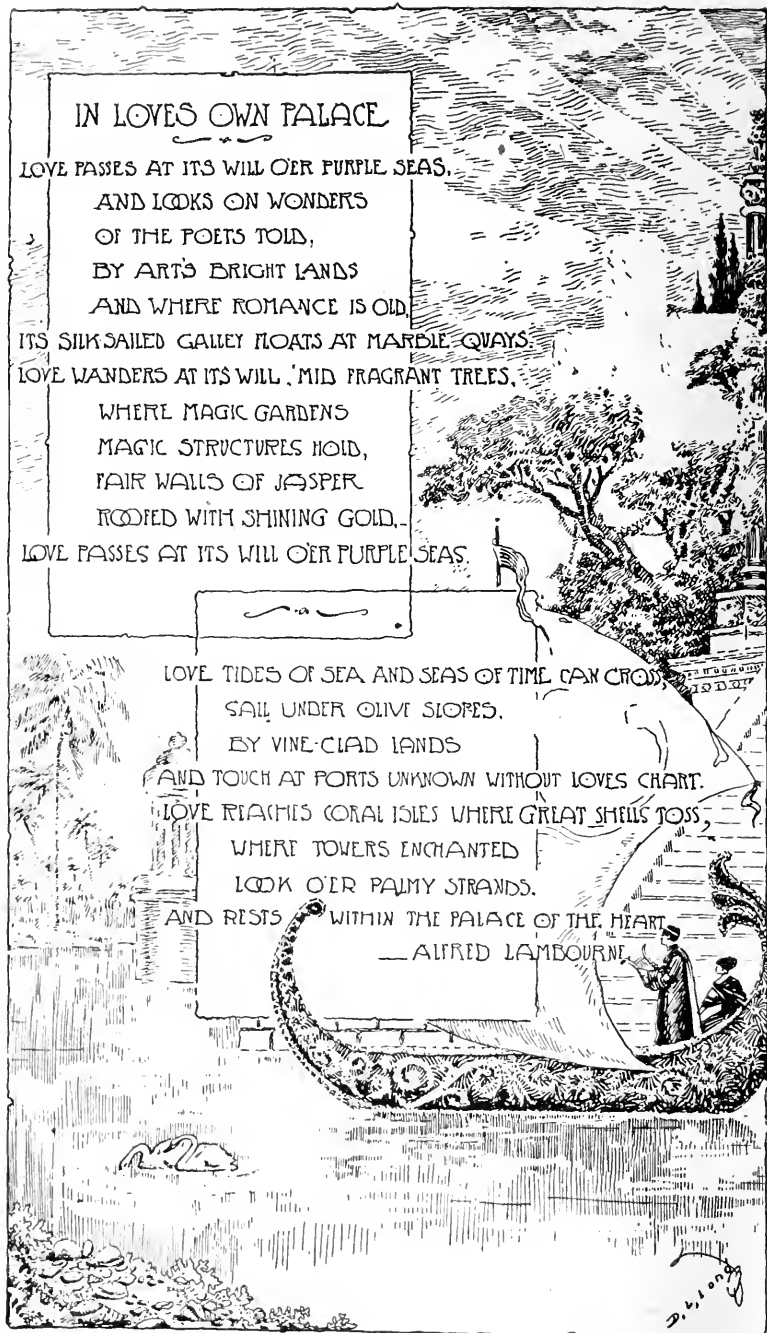
All that we have in the world is what we give out, and the more good we give out, the more good we have.—*Elbert Hubbard.*

IN LOVES OWN PALACE

LOVE PASSES AT ITS WILL OER PURPLE SEAS,
AND LOOKS ON WONDERS
OF THE POETS TOLD,
BY ARTS BRIGHT LANDS
AND WHERE ROMANCE IS OLD,
ITS SILK SAILED GALLEY FLOATS AT MARBLE QUAYS,
LOVE WANDERS AT ITS WILL 'MID FRAGRANT TREES,
WHERE MAGIC GARDENS
MAGIC STRUCTURES HOLD,
FAIR WALLS OF JASPER
ROOFED WITH SHINING GOLD,
LOVE PASSES AT ITS WILL OER PURPLE SEAS.

LOVE TIDES OF SEA AND SEAS OF TIME CAN CROSS,
SAIL UNDER OLIVE SLOPES,
BY VINE-CLAD LANDS
AND TOUCH AT PORTS UNKNOWN WITHOUT LOVES CHART,
LOVE REACHES CORAL ISLES WHERE GREAT SHELLS TOSS,
WHERE TOWERS ENCHANTED
LOOK OER PALMY STRANDS,
AND RESTS WITHIN THE PALACE OF THE HEART.

—ALFRED LAMBOURNE



IMPROVEMENT ERA

Vol. XVII

JANUARY, 1914

No. 3.

Hebrew Idioms and Analogies in the Book of Mormon

BY THOMAS W. BROOKBANK, ASSOCIATE EDITOR OF THE MILLENNIAL
STAR

In volume XII, of this publication, beginning with number 2, the writer was privileged to call attention to some peculiarities pertaining to the use of language and forms of expression which occur in the Book of Mormon. Conforming, as they do, to certain specialties of the Hebrew, they afford evidence that that work was written originally by Jews. As opportunity presented itself, at a later period, for further investigation, the subject was again taken up, and the results, in part at least, are submitted to the reader. No pretense of exhausting it, however, is made. Our efforts in this direction may, perhaps, have the effect of inducing some more competent writer to show us fully to what a great extent the Book of Mormon is idiomatically, Hebraic, and how largely it conforms in all respects to Jewish literary characteristics. Some of the points which shall be considered in the following pages are sustained by copious quotations, or numerous references, or by both; but we trust the reader will not lose patience on that account. The subject sought in submitting passages and references freely is to manifest beyond reasonable doubt that these Hebraic expressions and constructions have not been written into the text, in a sort of haphazard manner, by an impostor, whose purpose was to deceive the public; and to show, moreover, that they occur in general with a frequency and a consistency which can be attributed fairly to authors only who used the Hebrew as their native language.

Some of the Hebraisms, on the other hand, can be illustrated by but few examples; but even in this case the enemies of the Book of Mormon are welcome to all the benefit to their cause

which they are able to derive from that fact; for if only a few of these Hebraisms and practices can be placed on a satisfactory standing as originating with people to whom they were native and familiar,—used apparently because they could not avoid using them according to the genius of their language—it is not material that some one may attempt to show that an occasional one might occur in the book by the design of an impostor. If some of these points rest on a foundation which is not rationally assailable, they all do as a logical consequence. And, moreover, we should remember that the Bible may be searched from beginning to end without finding more than a few examples which illustrate some certain idioms of the Hebrew; and one peculiar expression, we risk in saying, occurs in a single instance only. Translated into understandable English it reads, “when shall it once be?” but literally, “after when yet?” (Jer. 13:27).

In order that what is now to be said, and what we have heretofore said pertaining to our general subject, may be presented to the reader in one view, brief illustrations of some Hebraisms, considered in Vol. XIII, will be submitted again in connection with others of the same, or like nature, as opportune occasion arises.

Coming now to the work more particularly in hand, it is observed, first, that the Hebrew frequently uses nouns in the plural where the English idiom requires the singular form. The respective idioms thus oppose each other in a marked degree. Some plurals of this character occur in the Hebrew of the Bible as follows:

bloods, Gen. 4:10, and often elsewhere.

sojournings, Gen. 17:8; 28:4; 37:1.

wraths, Job 21:30.

salvations, Ps. 28:8; 53:6. Isa. 33:6.

revenges, Ps. 94:1.

wisdoms, Prov. 1:20.

the goings out of lives, (the issues of life.) Prov. 4:23.

Without citing references, in order to economize space, other Hebrew plurals belonging to the same class, are subjoined, viz.: creators, desolations, stammerings, righteousnesses, understandings, deaths, meltings, prosperities, bitternesses, drosses, wastes, choices, etc.

Some of these words occur as English plurals also, but we do not use them in that form where our idiom takes the singular; for instance, we say, “the people of his choice,” not “the people of his choices,” Dan. 11:15.

Some plurals employed instead of the singular, selected from quite a number that occur in the Book of Mormon, now follow; and where it can be done without quoting at length in order to give the sense, a few words from the context where the respective examples are found, will be added in several cases:

"there shall be bloodsheds." II Nep. 1:12.

"the gifts and callings of God." Moro. 3:4.

"and his great condescensions to * * men." Jac. 4:7.

"because of the destructions of my people." I Nep. 15:5.

"and great slaughters with the sword." I Nep. 12:2.

With references only, we have:

*envyings, II Nep. 26:21; *plunderings, Al. 37:21; *priestcrafts, II Nep. 10:5; *rebellions, Al. 61:14; understandings, Mos. 8:20; witchcrafts, III Nep. 21:16; *deceivings, III Nep. 21:19; magics, Morm. 1:19, and murderings, Al. 50:21. Those marked thus * occur more than once. This list might easily be lengthened, but the number of examples before us suffice the purpose. A consistency connected with the use of these plural forms in the Book of Mormon should be noticed. Learned Hebraists inform us that plurals instead of the singular are sometimes employed in Hebrew writings to express an intensive sense of the idea or thing so pluralized. Thus "wisdoms" in Prov. 1:20, should be taken to mean "excellent wisdom," or "wisdom exceeding great," to borrow a term from the Book of Mormon. Observing this invested, intensive meaning which sometimes pertains to this usage of the plural, we find that the Book of Mormon writers have employed them from the native Jewish standpoint. The context shows that in a large percentage of examples an intensive, qualifying word should be supplied, as, "fearful bloodshed," "shocking or atrocious murder," "astonishing condescension" of God, "widespread priestcraft," "awful destruction," etc., etc., and if anything is yet lacking to confirm the correctness of these statements, the associated history of the people to whom these plurals were addressed or applied, does it effectually—sets a broad seal of consistency upon their use which can not be broken.

Readily suggested by the foregoing remarks is the Hebraic practice, not invariable, of course, of using a term in the singular for one in the plural. Examples of the character illustrate but one phase of the principles of enallage which was considered more generally than is now necessary, in Vol. XIII; but by way of contrast with the use of the plural for the singular as just reviewed, a few examples showing the use of the singular where our idiom requires the plural, are herewith supplied:

"Now these are the commandments which the Lord you God commanded to teach you, that ye might do them in the land whither ye go to possess it. That thou mightest fear the Lord thy God, to keep all his statutes * * * which I command thee, thou and thy son, and thy son's son, all the days of thy life, and that thy days may be prolonged." (Deut. 6:1,2; see also verses 16-19; Ex. 23:9,31; Num. 28:3, 4, etc.)

The following passages from the Book of Mormon manifest

that in this respect also the principle of enallage was familiar to and used by the Nephite writers:

"And now, they said, we know of a surety that the Lord is with thee, for we know that it is the power of the Lord that has shaken us. And they fell down before me, and were about to worship me, but I would not suffer them, saying, I am thy brother, yea, even thy younger brother." (1 Nep. 17:55.)

Another example:

"For the Lord had not hitherto suffered that we should make much fire, as we journeyed in the wilderness; for he said, I will make thy food become sweet, that ye cook it not." (1 Nep. 17:12.)

In all these illustrations—Biblical and Book of Mormon—the unwarranted substitution of the singular for the plural, according to English standards, is very noticeable. No composition in our language which observes its idioms can ever be characterized by peculiarities of this nature.

(TO BE CONTINUED)

"How the Lord Saved Israel"

Within a high and olden wall
 There stands a temple holy;
 Erected by brave, willing hands
 To Him who loves the lowly;
 Where prophets stand, and Saints repair
 To worship in the House of pray'r.

Where falls the shadow of its spires
 'Mid spruce and elm trees balmy,
 There lies a fount—a lily pond
 Where floats the broad leaf calmy;
 While gold-fish sport beneath the wave
 And searching eyes, sad, gay, or grave.

Up from the center of the fount,
 Where flowers sly are peeping
 At their fair shades within the pool,
 Their pulses proudly leaping,
 There tow'rs a snow-white monument
 In mem'ry of an incident.

An incident? A miracle!

Oft told in song and story;
And graven deep on loyal hearts
Who witnessed the wing'd glory;
'Tis written, too, on plain and hill—
The Lord saved modern Israel.

The granite base, the pedestal,
The round shaft nobly rising,
Surmounted by a perfect sphere
On which two gulls are poising,
In shining gold from tip to bill,
Declare: The Lord saved Israel.

The metal tablets tell the tale:
Into a desert dreary,
There came a few—a gallant few,
All travel-stained and weary;
They pitched their camp within the vale—
The vanguard 'twas of Israel.

They broke the clod, and sowed their seed
For winter-snows to nurture;
They toiled and praised the Father for
His promise of the future;
Anon with joy the mountains ring,
Their broad, green fields adorn the spring.

How soon their joy is turned to grief,
The crickets come, devouring
The tender grain—their hope of life,
The strength of man o'erpow'ring;
But One can save from direst ill,
It is the God of Israel.

Behold! in answer to their pray'rs
His messengers come flying,
With rav'nous haste they clear the fields
Beneath the black plague lying.
The stone, in rare artistic skill,
Tells how the Lord saved Israel.

RUTH MAY FELL.

A Story Dr. Maeser Told

BY IDA STEWART PEAY

During the closing years of his life, I heard my beloved teacher, Dr. Karl G. Maeser, relate a touching little incident about himself, which I shall never forget. It often recurs to my mind and helps me over the "rough places."

The story concerned that week of blessed memory, in the fall of 1875, which witnessed the founding of the now far-famed Brigham Young University. President Young had set apart, with proper solemnity, this retiring yet wholly praiseworthy and intelligent foreigner, Dr. Karl G. Maeser, to introduce and carry to successful achievement an entirely new and difficult system of education. The weighty scheme being to promulgate the principles of true religion and maintain a standard of good moral conduct, as well as to give general scholastic training. Paramount to everything else, faith in a supreme Being was to be inculcated; as the great founder and prophet put it—even arithmetic was not to be taught without the Spirit of God. To the accomplishment of this splendid triple purpose, Dr. Maeser had set his hand and heart.

At the end of the first week's work, the young principal, just coming into a realization of the enormity of his undertaking, received a disquieting message from his employer and spiritual leader. It was to the effect that Brother Young would be down in three days to examine the written plans prepared for the carrying out of this fine project. In telling the story the grand old man confessed that he had evolved no plans. Moreover, eager, enthusiastic, determined though he was, he had not been able to think out just how it was all to be done.

It was Friday afternoon when the President's despatch arrived and our dear old master assured us he went to his home with a heavy heart. All night long he sat at his desk trying to think out the way, endeavoring to get the heaven-born ideas that flitted, spirit-like, through his consciousness, into an intelligible draft of his intended procedure. But his arduous labor was to no purpose; the dawn crept in to find his task not yet begun. The following day, Saturday, he spent in pursuit of the elusive plans. He paced the floor, he hung over his desk, he racked his brains, but the twilight fell and he was not prepared. Saturday night proved a repetition of the night before, and all through the long Sabbath he engaged his mind in the same fruitless attempt. When

night descended upon that memorable Sunday, he grew heart-sick. His superior would be there in the morning. How could he look into the keen eyes of that great general and own to failure?

Almost overcome with despair, he dropped upon his knees and appealed to his God:

"O Father," he pleaded, in the sweet humility that characterized him, "show me the way, help me to make the plans for this great work. I cannot do it of myself."

All at once the burden was lifted from his heart, it seemed almost as if a voice said to him, "Brother Maeser, why did you not think to ask before?" He assured us that in direct answer to his prayer the "plans" came to him. He sprang to his desk and wrote. In an hour or two his work was ready to present to his loved chief.

And those who benefited, at least according to their capacity or desire, by those precious plans, know how well they were laid; those who have tried to follow know God showed him the way. In memory I recall the charm and simplicity with which our dear Brother Maeser told this little story, and I hear once more the yearning in his voice as he begged us to "always ask Father first."

PROVO, UTAH

Elder N. A. Smith writes from Dublin, Ireland: "Dublin, an almost exclusively Catholic city, is very much opposed to the true gospel of Christ preached by the 'Mormons.' In tracting, Catholics politely ignore us and our tracts, and in street meetings they with other people are warned against us by the prejudicial preaching of the most bitter anti-'Mormons' known,—the Irish Church Mission. We find that the attitude of the people toward us makes it very unpleasant for the elders and the Saints, and a hindrance to the work in this city, while in Belfast



our numbers are rapidly increasing. However, the few members that we have here bear strong testimony to the gospel, making it very encouraging to meet with them in service. Elders left to right, top row: J. A. Empey, Idaho Falls, Idaho; D. H. Stewart, Wellsville; N. A. Smith, Lewiston; front row, sitting: G. A. Clark, Garland; J. L. Madsen, Honeyville, Utah.

After Death, What?

BY FRANK S. HARRIS, PH. D., OF THE UTAH AGRICULTURAL COLLEGE

At one time or another every normal individual thinks seriously about what will become of him after death. The fact that it is impossible to demonstrate to the natural senses the exact condition of the future state, makes the problem all the more perplexing.

It is probable that no two individuals have exactly the same conception of heaven. The ideas held may be grouped, however, into a number of large classes.

A person's religion is determined largely by what he believes regarding man's state of being after he passes from this earth. Each of the great theologies of mankind has its own teachings concerning heaven. These are exceedingly diverse.

THE MAN WITHOUT FAITH

There is a certain class of individuals who believe in no life whatever after death. They consider the body when it enters the grave, to be as a broken reed or a crushed piece of pottery which can never be repaired. It is as a candle snuffed out, never to be relighted. Life, to them, is one brief span of understanding, followed by an endless darkness which can never more be penetrated by the light of consciousness. Living, so far as the individual is concerned, is entirely in vain; for after a brief period, he must be completely dissolved and lost to the universe of intelligence.

How dismal is the outlook! To live, to have, and hope, and then to be entirely dismembered and robbed of self! There can be nothing more foreboding, for if man has one distinct attribute it is the desire for continuity. He wishes to remain himself forever.

NIRVANA AS THE GOAL

There is a great group of mankind following the Buddhist religion who believe in the transmigration of souls and a final state of rest in Nirvana. They believe that a person may appear successively as a horse, a hog, an elephant, a human being, etc., till he has had all possible experience, when he may finally have his individuality lost in that vague reservoir of intelligence which they call Nirvana.

This way of thinking has given us all kinds of fanciful stories of enchantment where princes have become swine which they had to remain till released by some magic sign. Those who follow this religion hold life to be of little value, and they are willing to subject themselves to all manner of personal suffering so they may have a more favorable birth the next time.

Even their state of final rest seems so foreign to what intelligent individuals might wish, that its desirability may be greatly questioned.

THE ABODE OF RESTLESS SPIRITS

Many people believe that after the body dies, the spirit leaves it and becomes an intangible wanderer in space, seeking that comfort which it never finds. They do not believe in a resurrection of the body, or that the spirit has the attributes of the individual whose body it left. These indescribable somethings are supposed to move through space alone or in groups without purpose, or without a knowledge of earthly ties. They may at times torment those living in the flesh, and they are supposed to hover near the scenes frequented by their earthly tabernacles. The idea of such a hereafter is so repulsive that one would rather think of being buried once for all and have the task finished.

SECTARIAN HEAVEN AND HELL

Many of the Christian sects believe that all people after death will be placed in two groups, those who are saved and those who are damned. The assignment to one or the other of these classes may be due to a mere "turn-of-the-hand." In one case a person, on having asserted his belief in the saving grace of Christ at the close of a wicked life, might find rest in heaven, while another person who had never had the opportunity of hearing of the Savior would forever be consigned to the horrors of burning brimstone.

The followers of these ideas often describe heaven to be a place where all will be given wings with which to fly through space as butterflies flitting through the air. One minister, in commenting on the subject, said he expected to spend the first ten million years flying through space playing a harp and singing praises to God, then after rest he would spend the next ten million years doing the same thing.

Many hold that in heaven we shall not know each other, that there will be no family ties, and no such thing as sex. They believe that those who are fortunate enough to attain this happy state will devote themselves to contemplating the glory of the throne of God, and singing praises to his name. There is noth-

ing in this scheme, wherein the experiences gained on earth will be of service.

PROGRESS IN HEAVEN

To a Latter-day Saint, the ideas of heaven so far described seem undesirable and inconsistent with the fundamental attributes of human nature. He is taught that the condition after death will be determined entirely by the kind of life led during mortality. "If a person has been righteous he will be righteous still, and if he has been filthy, he will be filthy still." To him heaven is a place of orderly progress where a person will retain his individuality and have opportunity of using to advantage all the experience and intelligence he may have been able previously to acquire. It is believed that we shall know and be known. There will be a continuity of family ties and the continued joys of association. One of the most prominent traits of human nature is to advance and acquire new intelligence, and it is taught that this trait will be retained throughout all the ages of eternity. In short, heaven will not be a place of quiet rest, but a condition of active service. Why should man, after knowing the joys of building and the happiness of learning, be deprived of this opportunity after his three score and ten years on earth? If he is to continue to have a being beyond the grave, why should he not be permitted to continue learning and doing throughout all the ages of eternity? The universe is full of laws. There are infinite chances to learn and create, and why should God not be willing to have his children follow in his footsteps?

In answer to these questions the boy Prophet taught that man was really made in the image of his Father in heaven and that he will have the opportunity of continuing to grow till he can, by faithfulness and diligence, become even as God now is.

How much more glorious is such an outlook than a dissolution at the grave, a blending into Nirvana, wandering as a lost spirit, or even forever singing before pearly gates!

LOGAN, UTAH

Who Walks the World with Soul Awake

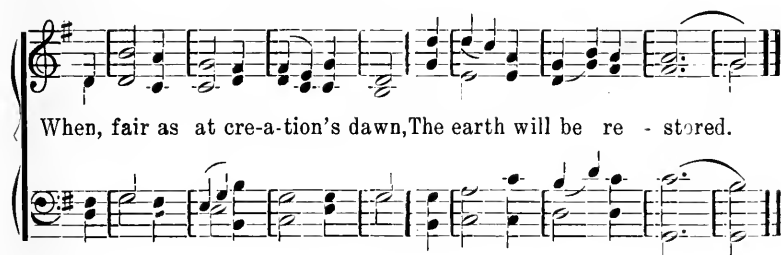
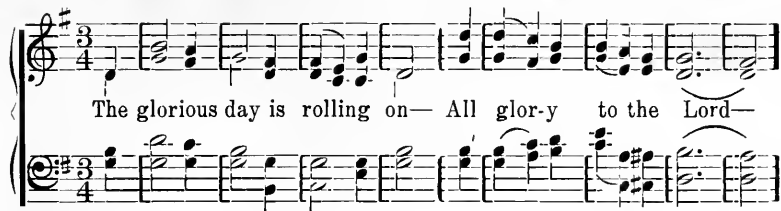
Who walks the world with soul awake finds beauty everywhere;
Though labor be his portion, though sorrow be his share,
He looks beyond obscuring clouds, sure that the light is there!

And if, the ills of mortal life grown heavier to bear,
Doubt come with its perplexities and whisper of despair,
He turns with love to suffering men—and, lo! God, too, is there.
—*The Outlook.*

The Glorious Day

Belmont, C. M.

WILLIAM GARDINER, 1812



A perfect harvest then will crown
The renovated soil.
And rich abundance drop around
Without corroding toil.

What glorious prospects! Can we
claim
These hopes, and call them ours?
Yes, if, through faith in Jesus' name,
We conquer Satan's powers;

For, in its own primeval bloom
Will nature smile again,
And blossoms, fragrant with per-
fume,
Adorn the verdant plain.

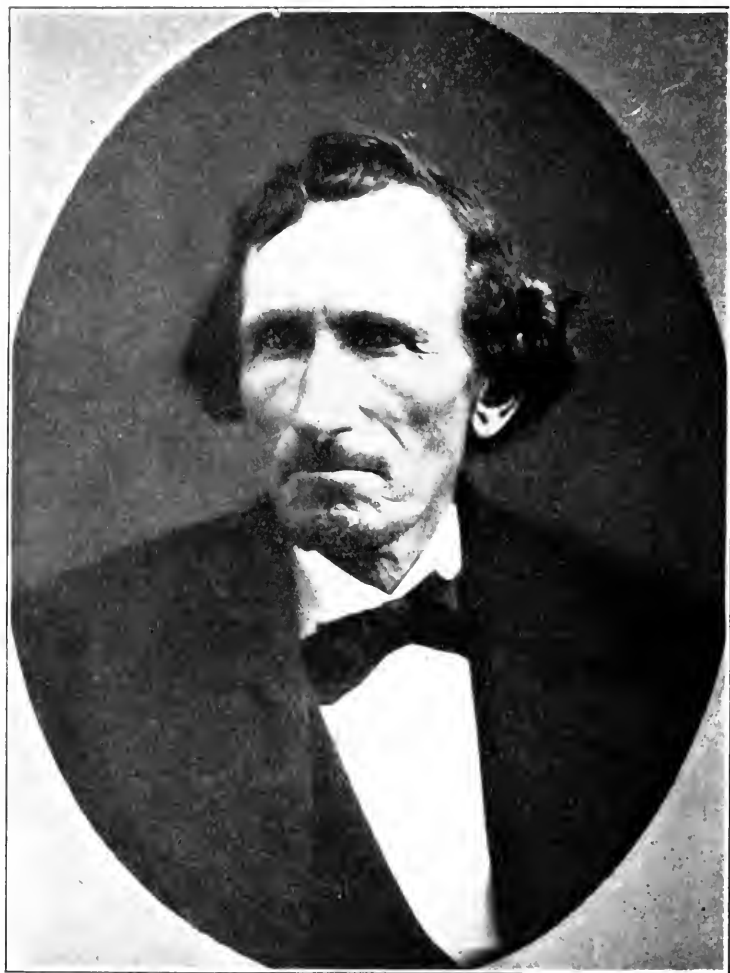
If we, like Jesus, bear the cross,
Like him despise the shame,
And count all earthly things but
dross,
For his most holy name.

The Saints will then, with pure
delight,
Possess the holy land,
And walk with Jesus Christ in
white,
And in his presence stand.

Then, when the powers of darkness
rage,
With glory in our view,
In Jesus' strength let us engage,
To press to Zion through.

For Zion will like Eden bloom,
And Jesus come to reign;
The Saints, immortal from the tomb,
With angels meet again.

—Eliza R. Snow.



CAPTAIN GEORGE I. GRANT

Belated Emigrants of 1856

BY SOLOMON F. KIMBALL

III

[Albert McCann, Smithfield, Utah, corrects an error in a name which appeared on page 12, of this volume of the ERA, in the article, "Belated Emigrants of 1856." He writes, November 18, 1913:

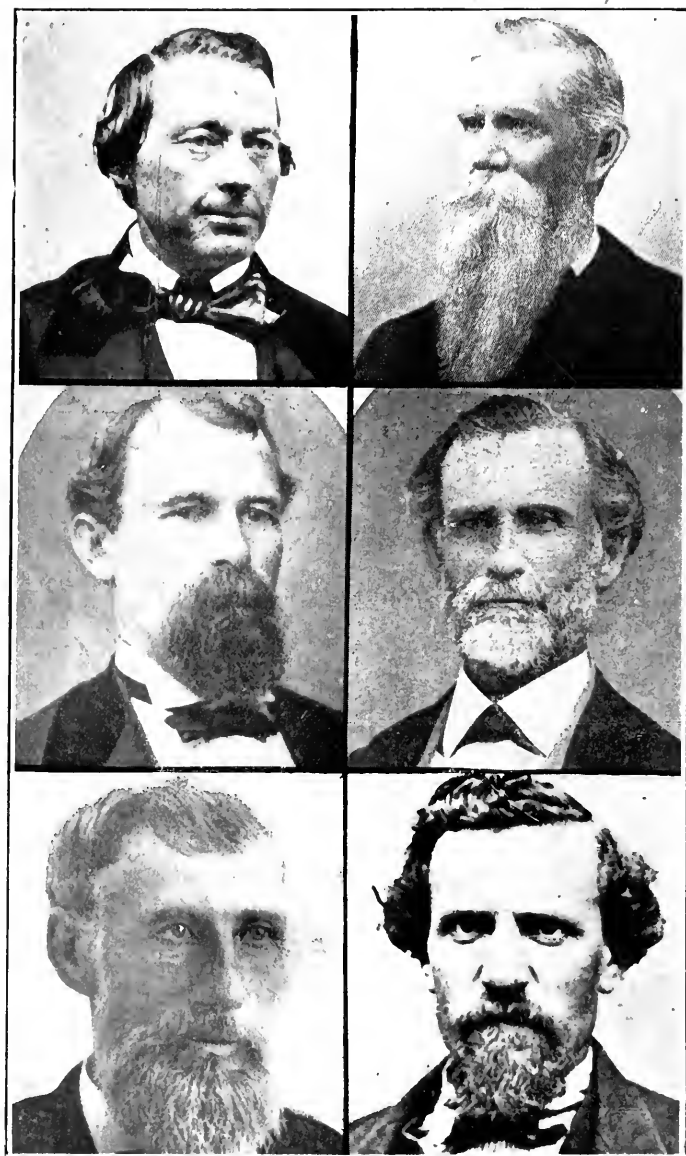
"In the November ERA, in the article entitled, 'Belated Emigrants of 1856,' the name of Ellen Cartwell is misspelled. It should be Ellen Cantwell. If convenient to correct this in the next number I would appreciate it very much. I was much interested in the article, as my mother was one of the company, and, unfortunately, the one bitten by the snake."—EDITORS.]

On the morning of October 22, 1856, fifteen members of the relief party, under the leadership of Captain George D. Grant, bade farewell to the hand cart folks, at Rocky Ridge, and proceeded on their journey to the east. After four days' hard driving, they arrived at Devil's Gate, sore, stiff, and disappointed. Here they found Joseph A. Young and Cyrus H. Wheelock, the expressmen sent on ahead from Green River, to let the emigrants know relief was coming. Brothers Young and Wheelock, having received no word from the belated companies, deemed it wise to remain there until their companions should arrive, as their food supply was nearly exhausted, and their animals worn out.

Sunday, 26th, was a day of rest in very deed, a good, necessary thing for both men and beasts. After traveling more than three hundred miles, in a little less than nineteen days, over almost impassable roads, the boys were so completely exhausted that Captain Grant was compelled to call a halt. The day was spent in fasting and prayer, and in preparing themselves to receive the mind and will of the Lord in relation to their future movements.

Early the next morning, Captain Grant sent Joseph A. Young and Abel Garr to locate the Martin, Hodgett and Hunt companies, while the remainder of the party were engaged in repairing wagons, mending harness, doctoring mules, nursing chilblains, and getting ready for the mountain of work that lay before them.

The boys felt no particular uneasiness concerning the Willie company, as it was in good hands and had the South Pass pro-

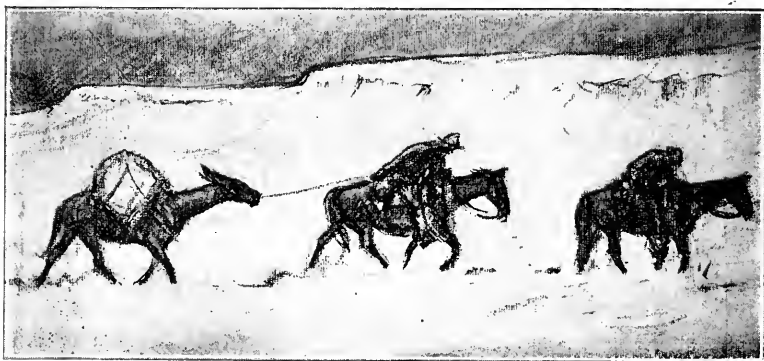


GROUP OF RESCUERS

Top, left to right: Cyrus H. Wheelock, Robert T. Burton; middle: Heber P. Kimball, Chauncey G. Webb; bottom: Ira Nebeker, and Wm. Broomhead.

visions to draw from until other arrangements could be made; but they felt alarmed concerning the other companies that had not been heard from since they were passed on the plains by the Richards' party, more than six weeks before.

What a tremendous responsibility rested upon the shoulders of these young men, and what a picture of discouragement was here presented! Here they were, three hundred and thirteen miles from home, hemmed in on all sides by the drifting snows of an early winter, with instructions from President Brigham Young not to return until every emigrant on the plains was accounted for. They had already endured hardships greater than the ordinary individual could endure; but it was a matter of small moment compared with the work yet to be accomplished. Many



JOSEPH A. YOUNG AND ABEL GARR,
Couriers sent to locate the Martin, Hodgett and Hunt Companies
(From a sketch by Mahonri M. Young.)

trying experiences the boys had passed through during the early-day settlement of Utah, but their burden, on this occasion, seemed greater to them than they could bear.

After waiting several days the faithful expressmen made their appearance with looks that indicated hard service. After warming their benumbed limbs and eating a lunch, they made in substance the following report:

"The first night out our animals wandered into the hills with a herd of buffalo, and it was nearly noon the next day before we were able to overtake them. After several hours' hard riding, we spied a man's track in the snow, some distance ahead. Urging our horses on, we soon came to the Martin camp, which was

about two miles from where the road leaves North Platte for the Sweetwater. A few hundred yards beyond was the Hodgett wagon train. Neither company had made a move since the 20th of October, on account of sickness, death and the deep snow.

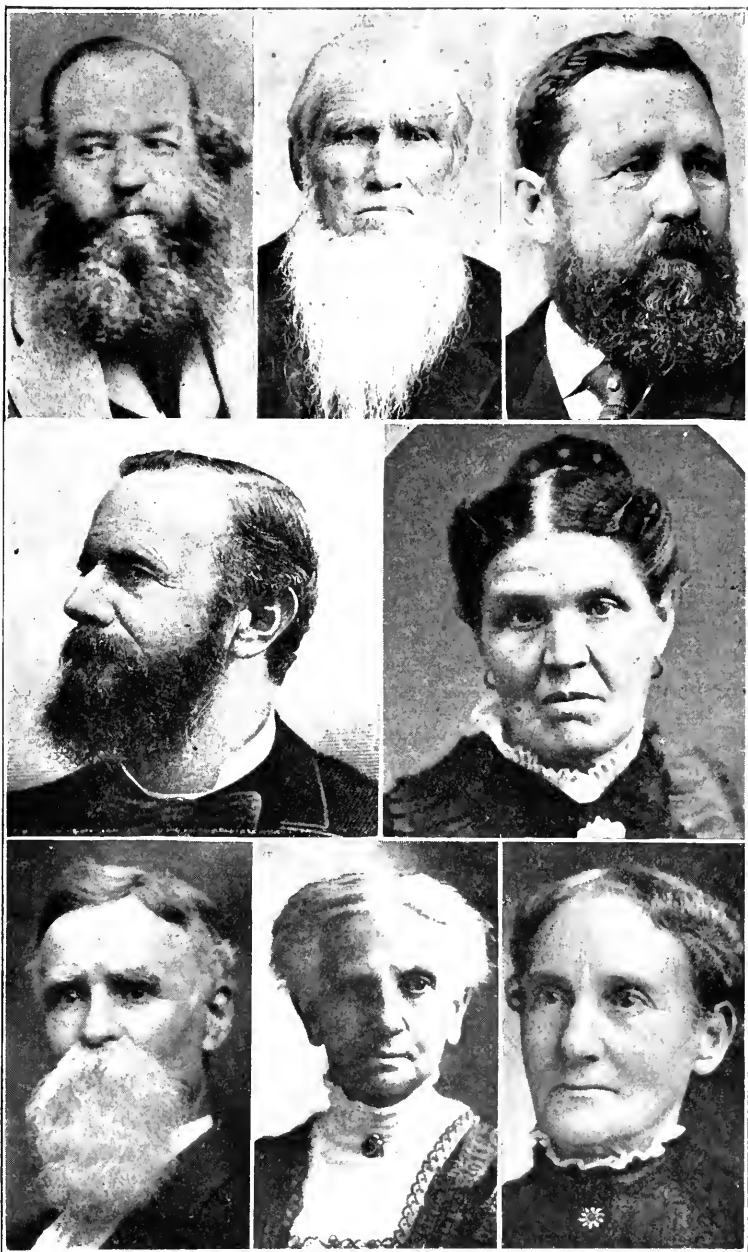
"We found the Martin company in a deplorable condition, they having lost fifty-six of their number since crossing the North Platte, nine days before. Their provisions were nearly gone, and their clothing almost worn out. Most of their bedding had been left behind, as they were unable to haul it, on account of their weakened condition. We advised them to move on, every day, just as far as they could, as that was the only possible show they had to escape death.

"The next morning, we rode over to the Hunt camp, twelve miles further on, and found them almost out of provisions, and their cattle dying for want of food. The majority of them had become so discouraged that they knew not what to do. We explained to them how impossible it was for us to give them substantial aid, as we had but nine loads of provisions left, which amounted to very little where there were so many to feed. We urged them to move on towards the Valley; every day, no matter what the sacrifice might be. We gave them to understand that the authorities at Salt Lake City had no idea that they were so far from home, and had made no arrangements to meet such conditions. The clouds were gathering for another storm, and just as we were leaving, it commenced to snow quite hard.

"When we overtook the Martin company, we found them strung out for miles. Old men were tugging at loaded carts, women pulling sick husbands, children struggling through the deep snow, and so it went. They camped that night in a place where there was neither wood nor shelter, and the weather was bitter cold. Several deaths occurred that night, and others were dying. When we left this morning, they were at Greasewood Springs, about thirty miles away, and just getting ready for another start."

As soon as these facts were made known to Captain Grant, he ordered his men to hitch up their teams at once, and go to their relief. The next day, the boys were busily engaged in helping the struggling emigrants through the deep snow; and by noon, the third day, the Martin company was safely landed at Devil's Gate. Two days later the Hodgett company arrived.

The following notes from Captain Hunt's journal will explain why the wagon trains were not "on the move" from October 19 to 28, when they were so nearly out of provisions and upwards of four hundred miles from home. They give also a brief account of their journey from North Platte to Devil's Gate:



MEMBERS OF THE MARTIN COMPANY

Top: Captain Edward Martin, Assistant Captain Daniel Tyler, Thomas Dobson; center Samuel S. Jones, Alice Walsh Strong; bottom, John Walsh, Alicia Read Arnold, and Annie Hicks Free.

"October 20—The snow, which is about eight inches deep, has completely stopped us from traveling.

"Wednesday, 22—Forded North Platte by doubling teams, and cut down trees for cattle to browse on.

"Thursday, 23—Weather very cold, and several cattle died.

"Friday, 24—More trees cut down for cattle to feed on. One ox died, and others not able to stand.

"Saturday, 25—Wind drifting snow, and ground bare in places, so that cattle are getting some feed.

"Sunday, 26—Slight thaw, and cattle looking better.

"Monday, 27—Snow still melting.

"Tuesday, 28—Weather very cold.

"Wednesday, 29—Joseph A. Young and two other brethren arrived from the west. Continued our journey, at 2 p. m., and traveled three miles. Left one wagon behind.

"Thursday, 30—Traveled seven miles.

"Friday, 31—Remained in camp all day.

"November 1—Traveled twelve miles and were overtaken by another storm. Met Cyrus H. Wheelock and William Broomhead, sent to learn our condition.

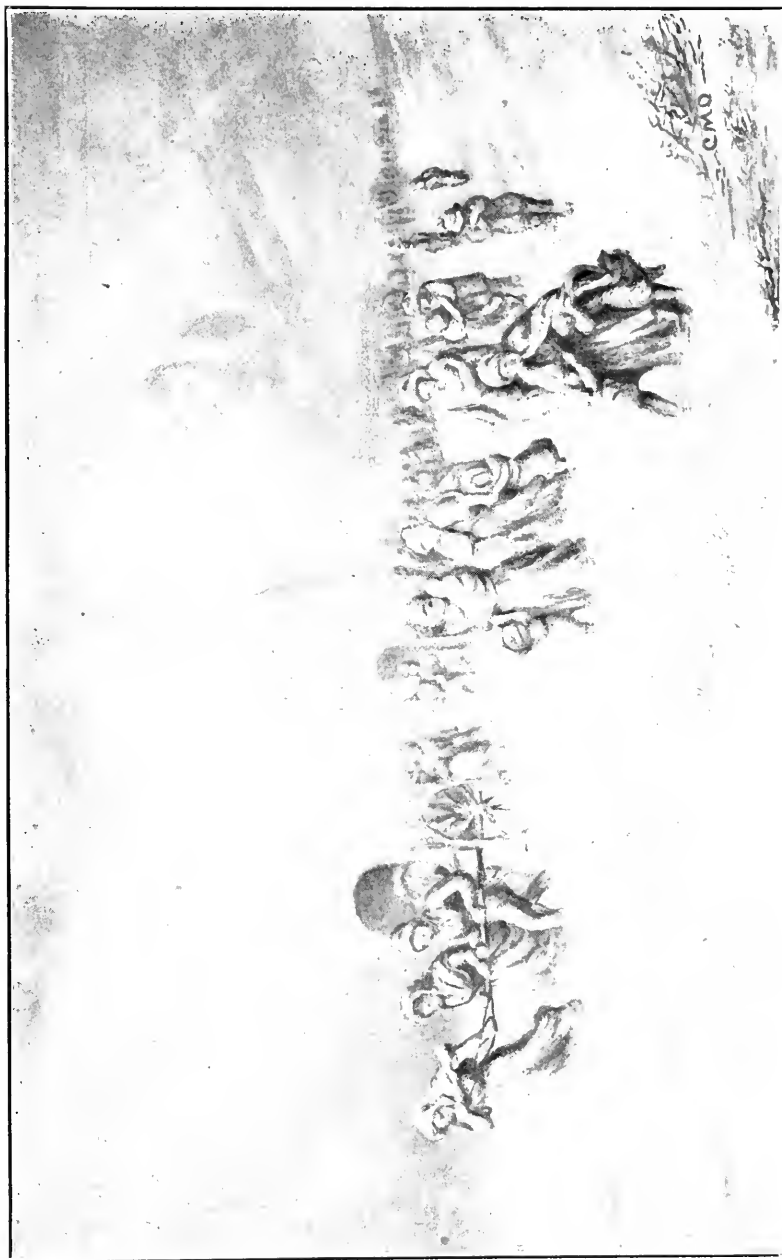
"Sunday, 2—Moved on fourteen miles, and cut down willows for cattle to browse on.

"Wednesday, 3—Traveled eleven miles, and left fifteen cattle behind.

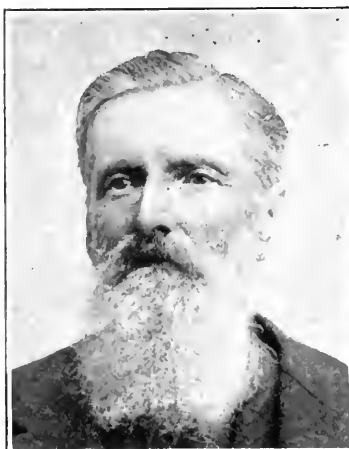
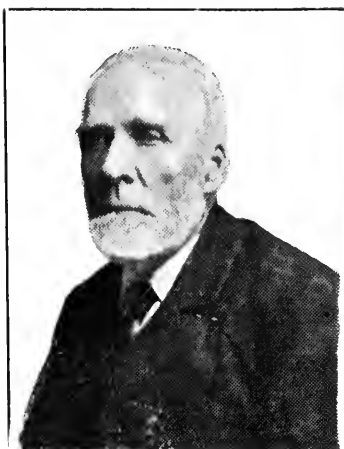
"Thursday, 4—Traveled twelve miles. Found some grass along bank of creek, and brethren scraped snow off, so cattle could get at it.

"Wednesday, 5—Traveled ten miles, and reached Devil's Gate about 8 p. m. A meeting was called, and the speakers were George D. Grant, Cyrus H. Wheelock and Robert T. Burton. Captain Grant informed the emigrants that all baggage would be left at Devil's Gate, except that which was absolutely necessary to take along, and about half of the wagons. All voted to sustain Captain Grant in carrying out this important movement, and be thankful to get to the Valley with our lives."

During the next twenty-four hours, confusion reigned supreme around Devil's Gate. Cattle bellowing, mules braying, men shouting, women weeping, and children crying, could be heard in every direction. Wagons, hand carts, horses, cattle, mules, mess kits, bedding, baggage, and every variety of article one could imagine, were scattered around in one confused mass. Whatever was done had to be done quickly, as the food supply was nearly exhausted, and there were no signs of help, until word could be sent to the Church authorities who were more than three hun-



HAND CART COMPANY FACING A BLIZZARD NEAR DEVIL'S GATE
(From a sketch by George M. Ottinger.)



MEMBERS OF THE JOHN A. HUNT COMPANY

Left to right: Captain John A. Hunt, Margaret Whitehead Young; bottom: Abel Garr, Joseph Angell Young.

Captain John A. Hunt was born in Gibson county, Tennessee, May 16, 1830. He became acquainted with the great "Mormon" Prophet, Joseph Smith, in 1840, and three years later joined the Church of Jesus Christ of Latter-day Saints. In 1850, he came to Utah, and filled many prominent positions during the remainder of his active and useful life. He was loved and respected by all who knew him, and died at his home in St. Charles, Idaho, January 23, 1913, in which place he presided as bishop for twenty-eight years.

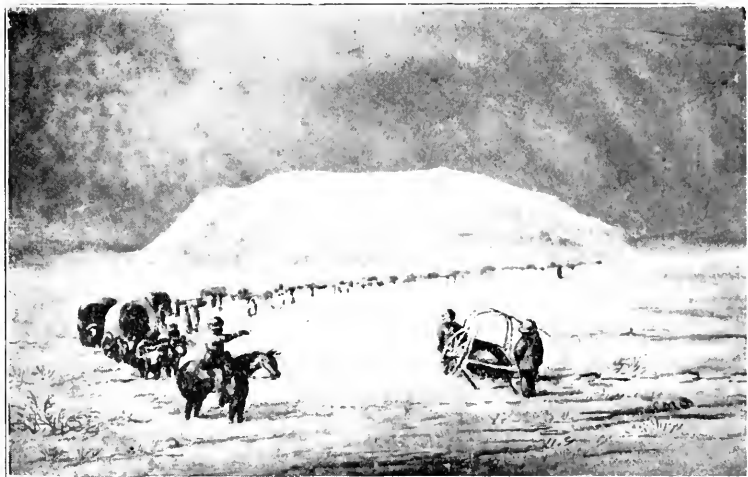
Joseph Angell Young and Abel Garr were sent with the relief party, by President Young, with a good outfit, their special mission being to carry all important messages. When sent from Devil's Gate to North Platte, to locate the three belated companies, Joseph A. Young, on arriving at Captain Hunt's camp, again met Margaret Whitehead, whom he first became acquainted with in England, (daughter of Richard Whitehead and wife, who were among the earliest members of the Church in England), and whom he married, in February, 1857. She was born in Blackburn, England, January 1, 1838. She is the mother of Major Richard W. Young, and is now living in the Twentieth ward, Salt Lake City.

Abel Garr was a prominent scout in early days, and had charge of the Church herds on Antelope Island. He later removed to Millville, Cache county, where he died, and where members of his family now reside.

dred miles away. The boys of the relief party were so crowded with work that they scarcely knew which way to turn.

On the morning of November 3, Captain Grant sent by couriers the following dispatch to President Brigham Young:

"There is not much use for me to attempt to give a description of these people; for this you will learn from your son, Joseph, and from Brother Garr, who are the bearers of this message. You can imagine between five and six hundred men, women and children, worn down by drawing carts through mud and snow, fainting by the wayside, children crying with cold, their limbs stiffened, their feet bleeding, and some of them bare to the frost. The sight is too much for the stoutest of us, but we go on doing



WAGON TRAIN NEAR INDEPENDENCE ROCK, ON THE SWEETWATER
(From a sketch by G. M. Ottinger.)

our duty, not doubting, nor despairing. Our party is too small to be much of a help. The assistance we give is only a drop in the bucket, as it were, in comparison to what is needed. I believe that not more than one-third of the Martin company will be able to walk any further. You may think this extravagant, but, nevertheless, it is true. Some of the emigrants have good courage, but a great many of them are like children, and do not realize what is before them.

"I have never felt so much interest in any mission that I have ever before been called to perform, and all of the boys who came with me feel the same. We have prayed without ceasing, and the blessings of the Lord have been with us. Brother Charles

F. Decker, who has traveled this road forty-nine times, declares that he never before saw so much snow on the Sweetwater as there is at the present time.

"Brother Hunt's company is two days back on the road, and Cyrus H. Wheelock and some of the other brethren are with him. We will try to move towards the Valley every day, even if we have to shovel snow to do it, the Lord being our helper. I have never before seen such energy and faith among the boys as is manifested on this trip."

There has been so much said about Devil's Gate and its surroundings, in connection with the belated emigrants of 1856, that a brief description of this historic old landmark may be of interest



DEVIL'S GATE, 1860

(From an oil painting by George M. Ottinger.)

to the readers of the IMPROVEMENT ERA: The fort at Devil's Gate was built in 1852, by mountaineers, and used by them as a trading post, until the government, some years later, had them vacate it, on account of Indian troubles. The owners, later on, received from the war department an indemnity of \$8,000 for the loss they sustained. It remained unoccupied from that time until the belated emigrant companies of 1856 took possession.

The perpendicular walls of Devil's Gate, as shown in the illustration, are about four hundred feet above the river, which

has in ages past cut its way through the granite walls, forming a chasm nearly nine hundred feet in length, and one hundred and fifty feet wide. The bed of the river, at this point, is filled with huge fragments of rocks that have fallen from above.

The mountain scenery along the Sweetwater Valley is picturesque and beautiful beyond description. The valley is from five to ten miles in width, and bounded on the north and south by mountain peaks, ragged summits, and rocky ridges, varying from twelve hundred to twenty hundred feet in height. Those on the south are the highest, and are well timbered, while those on the north are bare, with the exception of a few scattering cedars.

The river hugs the hills along the north side of the valley, and its general course is to the east. Its average width is about sixty feet, and its depth not far from four feet. The main branch of this serpentine stream heads near the low pass, between the Wind River and the Green River mountains, and the distance from there to Devil's Gate is about eighty miles. This place, called South Pass, separates the waters of the Atlantic ocean from those of the Pacific, and the altitude is a little more than seven thousand feet above sea level.

After ten days' hard riding over almost impassable roads, Joseph A. Young and Abel Garr arrived at Salt Lake City, sore, stiff and worn out. They immediately delivered to President Brigham Young their important message, after which they enjoyed a needed rest.

(TO BE CONTINUED)

To Baby

Baby fingers, pink and white;
Also eyes so sweetly bright,
And the tresses of your hair
Are what men call golden fair;
Little dimpled, smiling face,
Promiseful of maiden grace!

But, O baby, why grow old
When the world is hard and cold?
Soothe and kiss me in gray hairs,
Be my baby all the years.

AUBREY PARKER.

Voice of the Intangible

BY ALBERT R. LYMAN

Chapter XXI—Taking a Header

Soorowits and his venomous gang smothered every sound, or echo, which might betray the direction of their flight. The wind wiped their tracks from the trails, and their sore-backed cayuses and boisterous papooses disappeared from the sand-hills. Nothing but the undying voice of the Intangible said anything to Ben about the wild region where they concealed their camp.

Still burdened with his weapons, young Rojer went late in the fall to move some stock-horses from the mountain, to the winter, range. In spite of his love for company at all times, the need of which he had felt especially keen since Soorowits appeared in the distance, he went alone; that is, he had no company besides the horses and the devoted dog, Mike. Nor did he expect to see anyone on the mountain, for the J B outfit and the Wooden-shoe cow-punchers had *drifted* to the lower country two weeks before. He had no thought of meeting friend or foe, though he clung to his guns in spite of their offensiveness.

Those guns never ceased to be an annoyance while he carried them; from Mike's trustful dog-face and Snip's intelligent horse-eye, from the fall-wind and the silence as he rode along, came the question again and again, "Which would be worse, to kill, or be killed?"

The cold autumn winds moaned in the tall pines, and now and then a solitary blue-jay called from among the leafless oaks and quakingasps, as Snip and Flossy bore their master and his packs along the mountain-trail towards Peavine Spring. Sometimes a crow cawed solemnly from the top of a dead pine, or a squirrel hurried across the trail and scampered boisterously over the dry leaves.

Ben's hearing and eye-sight waxed keen as he followed the wobbling course of that trail. Here he halted to listen for a sound which seemed to come on the wind; here he leaned forward in the saddle to scrutinize a horse-track in the dust.

Once he bowed forward a short half-minute, reining Snip to a full stop; a large shod-horse track crossed the trail at right angles, apparently on a brisk lope. Who could it be? The J B and the Wooden-shoe outfits were both below. Young Rojer frowned his discomfort at the mystery.

At all events, Soorowits would be riding no such horse,

unless, indeed, he had stolen it for the express purpose of making tracks which would not betray him. The Intangible said and sung many things through the medium of that fall wind, and punctuated its words with the squirrels and the cows and the blue-jays, yet it made no mention of the old Pahute, or of danger of any kind. Peace seemed to reign under the leafless oaks and aspens; peace seemed to hover over the tangled growth of maple and woodbine in the canyons below.

Still, when the two horses had drunk at Peavine Springs, Ben turned them doubtfully down along the hill to the left, and stopped in a little flat concealed from all sides by the trees. Here, near a decaying log, he made camp, and short-hobbled the horses in the little patch of grass. Here he reposed in his blanket bed



PEAVINE CORRAL

when darkness enveloped the great mountain, and from out the solitude all around or from the stars above, came the voice of a lullaby which soothed him to peaceful sleep. The cold, hard form of his revolver made a slight raise under one end of his pillow, and beyond it Mike lay with his nose on his crossed feet, the image of brute fidelity.

On the morrow Ben saw the mysterious track again, but never a man or a human sound in all the wild region from which he drove his stock-horses to Peavine Corral. He would give ten dollars to know who rode that horse, for somehow the fearful elements of his mind disregarded the whispering assurance of peace, and made him uneasy because of those tracks in the dust.

Young Rojer's fire blazed up again in his secluded grove in the evening, and again to his lonely bed he repaired as the light

of that fire died out in the darkness of night. He loved the wind and the pines,—he loved the naked oaks and the white aspens, whose kind presence he felt like friends all around. He loved the great invisible something which brooded peacefully over his bed, and whispered softly in his ear.

He held communion with that Something,—he told it without words how he gloried in his sweet rest in the bosom of nature; he thanked it from the depths of his sincerity for its assurance of safety from any lurking foe. "Oh Voice of Solitude!" he whispered, "Dear Voice of Solitude, how you terrified me as I rode old Buck at Little Mountain! You were too strange and vast for my childish mind, but now I have grown to know you as the greatest and dearest force in desert or mountain."

If he slept, his soul still heard, and he talked in his dreams with the gracious Intangible which hovered around and above him. Snip and Flossy seemed to hear it, too, for they staid faithfully near where he could hear them crop the grass, and grind it in their great jaws.

Then another sound mingled uncertainly with the voice of the wind: it was foot-steps—they were firm,—they rattled the dry leaves,—they came nearer! No mistake,—Mike heard it, too, and raised his ear in sharp canine vigilance. But Mike never barked in the night-time,—old Spy or someone else had taught him to refrain from any such thing. Ben clutched the stock or his revolver under his pillow and listened—it was the tread of hoofs—the faint rattle of a saddle. He sat up in bed holding the weapon ready for use.

"Oh kid!" someone called in subdued tone.

"Hello, who is it?"

"It's jest me," still in a low voice, "don't git scart," and Montana's southern accent proclaimed his identity.

The form of a large man and horse merged out of the brush, and the rider dismounted and sat on one heel by the bed.

"By——! I'm glad to see yu, kid, I've been most dead tu see somebody."

"How the dickens did you know I was here?" enquired Ben, having covered himself and his gun.

"I trailed yu 'ere today, an' when I saw Flossy and knew it wus you, I wus goin' tu wait," and a trace of the old horror came back. "A little while ago they got tired and rode off, an' I had tu hide out. Yu see, kid, they're after me. They been a watchin' this camp all afternoon and evenin' tu see if I wouldn't come back. A little while ago they got tired and rode off, an' I sneaked in yere."

"That's mighty funny. I haven't seen a track today but yours. You sure somebody's here?"

"Sure as you're a foot high. I recon I ort tu know, dodgin' around yere three days. Yu ain't seen no tracks, caaze they don't ride in a trail. I ain't follered a trail nuther fer three days. Yu see, kid, I went down with the J B fellers, but these — var-mints sneaked around there and had me sorto rounded up when I bolted fer yere. Now they got me very nigh hemmed up again. I'm scart tu move,—I don't know how many there is of 'em,—I believe they're on ever' trail an' pass, an' they're jist a closin' gradgely in on me."

He started up at some fancied sound or motion, and buttoned his coat closer around him, taking pains to leave his six-shooter still uncovered.

"I recon somethin'll happen before long," he pursued, "this



DEAD PINES OF THE BURNT TIMBER REGIONS

— business is gettin' perty old. Yu don't know how it is with me, kid,—tu hide yere alone night after night is strictly hell. It's lots better when I kin talk tu somebody; that's why I sneaked in yere an' woke yu up in the middle of the night. Of course, kid," and he hesitated and looked fearfully around, "yer Pap trained you to bleeve in a God, an' justice, an' punishment an' all that sort o' thing. I don't know nothin' about that,—I wish I did. But I do know thit somethin' follers me like a curse, an' when it ketches me alone at night, it very nigh drives me crazy. In the day-light yu might think I'm brave, but in the dark I'm more scart'n a woman. Sometimes I wisht they'd kill me in the day-time when I ain't scart, but I keep on livin' an' meetin' the awful things at night."

He poured it all into Ben's ears in a stream which invited no

interruption, and he started and hesitated and clutched at his revolver, as if apprehensive of the very trees.

"I used tu read about men thit shed blood an' didn't care, but le'me tell yu, kid, it ain't so,—they do care a mighty lot sooner or later. I like the hills an' hawses, like ol' Deut yere, but this spillin' of man's blood spoils it all. I used tu git off in trees like these, an' I'm happy as a bird, but I can't never do it again. Oh this idea of calin' an' glorin' in it, is just the dream of men thit don't know." Montana choked up and paused.

Ben knew that no more desperate man had ever hidden in San Juan county, and he listened quietly, lest by speaking he would seem to use the darkness to disclose what this same man in the day-light would not want him to know. Besides, he had a dread of certain murderous details which seemed eager to salute his ears,—awful particulars from which the mind recoils.

"I know I wouldn't talk this way tomorrow," the Southerner continued, "but it's all the same—I done it. I can't fergit, an' I've got tu tell it if it's told all over the country. Yu see, kid, I wus in Texas—" he sprang to his feet and listened. "By——! they're comin' straight down the hill!"

He swung nimbly and quietly into the saddle, and rode away into the haunted night. Young Rojer rose again to a sitting posture, his ear turned searchingly among the whisperings of the mountain. Old Deut's foot falls became quick and violent, and died away in the distance. No one came down the hill; possibly they turned to pursue the beating hoofs in another direction.

Nestling again in his blankets, Ben mused, "By night an atheist half believes in God." Then, seeking for that which "is only sweet when we fondly listen, and only fair when we fondly gaze," he found himself still in tune, and fell asleep harking to the great kind lullaby.

At sun-rise, Young Rojer drove his stock-horses and his packs down the trail towards Dwarf Spring, and followed on into the cedars on the east slope of the mountain. The quiet of autumn still prevailed,—the straggling squirrels and crows and blue-jays seemed to be all that waited for the snow to fall.

Down through the forest of cedars, over the rocks and off into the Butler Wash trotted the stock-horses, leaving a long cloud of dust behind.

At noon they halted on a sand-hill to graze, while their driver ate lunch: and behold, behind them another dust, small but dense, coming straight towards them. In ten minutes that dust grew to such proportions, that Deut could be recognized toiling desperately and pantingly in the front of it, and upon his back Montana in a perfect frenzy of excitement.

"Trade hawses with me, kid, fer——'s sake!" called the

Southerner, as soon as he came within hearing, "Deut's flunked, an' the whole outfit's comin' full tilt down the trail."

It was a request, as cow-boys make requests, but the element of stern command lurked somewhere behind it. Deut puffed feverishly, and white lather covered his exhausted frame from ears to hoofs. Ben looked regretfully from Snip's sleek coat to the unrelenting face of the Southerner, and knew he must obey,—Snip's tomboy tricks and loving ways notwithstanding.

The two saddles were peeled from the horses' backs in short order, but not too quick for Ben to notice how the big blonde had fallen away in flesh,—how a far-way look had crept into his eye, and how his face and form spoke loudly of neglect.

When the great bony, frame swung onto Snip, he suddenly turned as for something forgotten: "Great——! kid, what you loaded up with them guns for?" he asked in amazement, "you been raisin' hell somewhere, too? I don't like the looks of them a bit, kid."

Not waiting for an answer, he touched Snip with the rowels, and made another long trail of dust which reached on and on towards Arizona, till it became lost on the hills of the lower Butler.

But no outfit came "full tilt" or any other way from behind. Young Rojer looked expectantly during the three hours while he still followed down the wash. He put the pack on a range mare, and rode Flossy, leaving Deut to jog wearily along with the band; and while he looked at the dry lather and dust on that big, brown horse, he recalled all he had seen of Montana up to the moment when he disappeared with Snip,—and words often quoted by Fred Rojer came back again:

"The way of the transgressor is hard."

(TO BE CONTINUED)

Captivity

I crept from out the dull years' prisoning to seek, where blossoms hung,
Once more the gay adventure of the spring with those who yet were
young.

Along the meadow-path I stole my way, careless again, and free;
My heart in tune with each brave linnet's lay, each blackbird's melody.

My children came to find me, saying low, "You must not linger here
Without strong arms to lean on, lest you grow too weary, mother dear."
Sudden my joy fell from me, and I went—with old eyes dim with
tears—

Back to the hearth, where I must rest content amid the caging years.

—*Harper's Weekly.*

The M. I. A. Contests

BY JOHN HENRY EVANS, OF THE LATTER-DAY SAINTS' UNIVERSITY

III—Public Speaking.

"Real oratory," said Chauncey M. Depew, who was himself one of America's most graceful speakers, "is one of Heaven's gifts which a man may well pray for. The gift of speaking—of being able to make people listen to what you say; of inspiring men with ideals and convincing them of truth—surely than this no more superb work a man can have. * * * * * Eloquence is the master element in politics—the most interesting and absorbing game that human beings play. It is the universal and beneficial agent of civilization and religion. At the bar, it is the dependence of the State and the last hope of the accused. Without its graces, no public celebration is complete. For its inspiring purposes, it places science, statistics, poetry, history, and art under contribution."

Mr. Depew instances as "perhaps the greatest triumph of a public speaker in our generation" the addresses of Henry Ward Beecher in England at the time of our Civil War. At Liverpool and Manchester, especially, mobs were turned into audiences by the magic of "the truth, the word, and the man." And Mr. Depew goes on to say: "I have heard one of England's greatest speakers describe his own impressions as a youth in the audience at Manchester. He said as he entered the hall, he saw a crowd of people enraged beyond anything he deemed possible, and apparently endeavoring to get at the speaker. It was half an hour before Mr. Beecher could be heard. A hearing was secured by the leading men of Manchester upon the platform begging an opportunity and protecting the speaker. At the end of five minutes the passion of the crowd broke out once more, and it was thirty minutes before Mr. Beecher could start again. At the end of two hours the converted audience had become his enthusiastic admirers, and wanted to carry him about the streets of their city." A gift such as this is to be accounted among the great natural forces of the world.

One always has use for the gift of public speaking. Not only the lawyer, the preacher, and the politician find the talent for public address an indispensable part of their training, but the man of affairs who is to be anything higher than his own clerk also

has many occasions arise in his life when the ability to express himself before an audience is almost as necessary. Among the Latter-day Saints the ability to speak in public is at a high premium. Practically every man in the Church is supposed to be able to preach, either at home or abroad. Very naturally one is anxious to do as well as possible what one has to do. Besides, every young man ought to have an ambition to develop to the highest his talent in this direction, not only for his own gratification and good but even more for the pleasure and profit of others in the spread of truth. The ability to preach the gospel effectively should be among the aims of every young Latter-day Saint.

Can the ability to speak in public be acquired? This is a question which the young aspirant for the oratorical prize frequently puts to himself. No doubt some have a higher natural endowment in this respect than others, but that this endowment, be it little or much, may be cultivated is also beyond question. "While a really great orator," says Mr. Depew, "is as rare as a really great artist or poet, yet the art of effective public speaking, with all its possibilities for individual and general good, is a natural gift to many men, requiring only practice and self-control on their part for its development." But how can I tell whether or not I have this gift? may be asked. The answer is already in the question: "By your desire to know whether you have the gift. For if you did not have in some degree the gift of public speech the question would not even occur to you. You would not care whether or not you had it. If you feel that you would like the gift, the probability is that you already have the gift. And all that you need to do is to study, to practice, and to exercise self-control.

There are five distinct kinds of public discourse, according to the end to be reached. They are, the clear address, the impressive address, the moving address, and the entertaining address. If your subject is Faith and you wish merely to explain it so that your hearer shall understand it, your aim is clearness. If you wish to arouse his emotions with respect to it, your aim is impressiveness. If you assert that faith is the first principle of the gospel and that it is necessary to salvation, your end is belief—you wish him to agree with you. If you wish him to go out and advocate faith by reason of a conviction you have helped to produce in his heart, then your end is action. If you dilate on the subject in its various human aspects mainly to give pleasure, your aim is entertainment. If the speaker wishes the hearer to see, he must be clear; if to make him feel, he must be impressive; if to accept, he must create belief; if to do, he must arouse a desire to act; if to enjoy, he must be entertaining.

The end should not be confused with the means employed

to attain the end. "I talk on 'The Personality of Lincoln,' and my end is impressiveness, but as the sense in which I use the term 'personality' must be made intelligible, my first step is clearness. Here clearness is simply a means."

It may be helpful to give here briefly a few general principles looking to the development of public speaking ability:

In the first place, it is necessary to have a subject. The subject should not be so broad that it cannot be fully treated in the time allotted—ten or fifteen minutes in contests. The "Character of Joseph Smith" would cover too much ground. A single aspect of his character—his manliness, for instance, or his cheerfulness—would be better. Similarly, the "'Mormon' Philosophy of Life" is too broad for a fifteen minute oration. Again, it is doubtful whether a straight narration of events might properly come under the title public speaking. Not that narration is out of place in an address. Narration may indeed be employed, but only as a means to an end. If incidents are used, they should be tied together by means of a general thought. For an address or an oration is really the development of a central idea or general truth.

In the second place, the end to be sought should be deliberately chosen. What is your purpose in speaking on this particular subject? You must decide that before you go on, for the means you adopt will depend on the end you are to reach. Is your end impressiveness, belief, action, or entertainment? I have purposely omitted clearness, for the reason that I do not think it likely to be profitable as an end in a contest; but I have as purposely included entertainment because I believe we should lend more encouragement to the lighter forms of public discourse than we do. That which so often passes for wit among us in public address more frequently resembles the gambol of the elephant than the graceful bound of the deer.

The subject and the end selected, there comes, in the third place, the development of the central idea, or theme.. Every discourse, long or short, falls naturally into three parts. There is the place where you are getting started—the introduction. There is the place where you are going on—the discussion. And there is the place where you are finishing—the conclusion. In general, the principle which governs all these is proportion; that is, the law that the introduction and the conclusion should not be longer than they need to be. Long introductions are the besetting sin of the beginner—beware of them, and make them short. Think! Think! An address should be well and carefully planned. It is an excellent practice to write an outline of the whole address, setting down the ideas to be included under the three general headings of Introduction, Discussion, and Conclusion. The purpose of an introduction is to state your thought, to win the goodwill of

your audience, or to arouse interest in the development of your theme. Then the central idea must be developed. Here also you must think hard. Be sure you are going on, and not merely marking time by repeating over and over again some one pet idea. Use incident and illustration where you can; these always hold the attention and make clear. As for the conclusion, the main function of that is "to leave upon the listener the impression of completeness. He must feel that what was sought to be shown, impressed, or demonstrated, has been accomplished."

The address, in the fourth place, should be written and rewritten till it is the best that you can do. And a word on this point. Don't try to get the oratorical tone. Don't see how many big words you can use. The oratorical tone is nothing but bombast, and only ignorant people like that sort of thing nowadays. Try rather to see how simple you can be—simple in the arrangement of your ideas and simple in your statement of them. Your judges will mark you down for any airs or mere frills you may put on. Simplicity, naturalness, sincerity—these are your key-notes.

An Appeal to Boys

James Dunn, editor of the *Tooele Transcript*, has written this sensible talk to boys. You will notice that he is not chiding the parents, as is the case so often with advisers. He appeals to the boy himself. And he is right; for if a man is to be made of a boy, the man must be made by the boy himself. Parents can direct and help in countless ways, but in the end every boy is the architect of his own character.

Boys, what about your home studies this winter? What part of your time do you devote to selfculture and the improvement of your mind? We know a few bright boys who are wasting their energy and money in pool rooms, and seldom spend a night at home. But the day is sure to come when they will be very sorry over their spent money and their wasted time. Boys, quit wasting your time and money, and start a reformation today. Stop right now. Don't take another step that will lead you to the pool room or the saloon, no matter what the inducements are. Rather break with your companions and stand alone than spend another hour wasting your energy and force on the downward road. There is honor and a worthy reward for every boy who will make himself a man, no matter how humble the home of that boy might be. The greatest men in Utah and the nation have come from the log cabin, and were the lowly sons of toil, but they never spent their nights in the pool room and the saloon, nor their substance in smoke.

Self-Help in College

How Students may Work their Way Through College

BY ROBERT STEWART, PH.D., CHEMIST UTAH AGRICULTURAL COLLEGE

Can I obtain work at college so as to pay part, at least, of my student expenses? This is one of the most frequent questions received by the college authorities from prospective students. What is the opportunity for a poor boy dependent upon his own resources to obtain an education? Can it be done?

It depends largely upon the boy himself. The opportunity can be found in almost any college. It is being done each year by thousands of our best students. If a young man possesses ability, energy and perseverance, there is no reason why he should not obtain an education.

The State provides the institution and its support; the young man must furnish the energy and support himself. How can he do this? In most of the state institutions the tuition fee is free, or only nominal. In the endowed institutions, the tuition fee varies from \$120 to \$250 per year. This is an item of considerable importance, yet the endowed institutions are frequently located in the larger cities where the opportunity for work is better. The prospective poor student will generally find that the college is glad to receive him. The first year, however, is the hardest to get started right. It is always advisable for the student to have available at least enough money to pay all his expenses the first year. It is better, if necessary, to remain away from college one year longer to earn the necessary money for the first year's expenses at college. The student thus is able to utilize the first year to better advantage in getting himself properly adjusted to the local condition and to learn wherein lies the best opportunity for self-help. There are at least eight sources from which such help may be obtained, as follows: (1) fellowship, (2) scholarship, (3) loan funds, (4) student assistants, (5) student employment, (6) outside employment, (7) summer work, (8) prizes.

How can one secure help from these sources? Is it possible for a student, dependent on his own resources, to obtain sufficient help to enable him to secure an education? The manner in which such help may be secured and the character and monetary value is indicated below:

FELLOWSHIPS

Fellowships are reserved by the university authorities for

the benefit of the advanced students, usually for those who have obtained the bachelor's degree and have signified their intention of working for an advanced degree such as the doctorate.

The fellowships are derived in one of two ways: Either by direct appropriation of the controlling board of the university, or by contribution from some wealthy individual, usually in memory of some departed relative who was formerly a student, or, occasionally by some wealthy alumnus or group of alumni. Sometimes only the interest on a certain fixed sum of money is available. Occasionally some industrial company has a problem in their business requiring solution for which they establish a fellowship for one, two or three years, and provide a fixed sum of money for this purpose. The value of the fellowship varies usually within somewhat narrow limits from \$300 to \$600 per annum. There are fellowships of less value, and occasionally a few of as high a value as \$1200.

A fellowship is awarded to a student by the Board of Regents upon the recommendation of the particular department in which the student is working. The fellowship is usually awarded to students who have been in residence at the university for at least one year after receiving the bachelor's degree. Occasionally new students from other institutions receive a fellowship, but their chances are not so good as those in attendance. The holder of the fellowship, called a fellow, is expected to give the university a certain amount of service in return for his salary. This service varies and frequently consists of serving as an instructor, editing journals, reading examination papers, assisting in the laboratory, library or museum. With certain fellowships and in certain institutions no service is expected from the students. The amount of service expected of students, however, is not sufficient to interfere with their studies.

SCHOLARSHIPS

Scholarships are usually assigned to undergraduate students. The monetary consideration, when such is given, is much smaller than the fellowship. Frequently, however, the scholar simply receives a remission of fees such as tuition and laboratory fees. In some institutions, however, the tuition amounts to as much as \$150., and is therefore an important item. The scholarships are awarded in various ways. In some states there are scholarships for each representative district or each state senatorial district. Scholarships may be awarded on the recommendation of a department for exceptionally good work in the department. Occasionally there are competitive scholarships in some particular subject. Usually a scholarship is awarded for excellent work on the part of the student. In some cases service to the university

is expected of the student, while in the majority of cases no such service is required.

LOAN FUNDS

Most of the larger institutions have funds established in various ways such as by some individual, or by the faculty, some particular class, or by the alumni association, from which money is loaned to students at a very low rate of interest. Loans are usually made to the deserving students who are near the goal, graduation, for which they are striving, who are prevented in some unavoidable manner from obtaining money enough to pay their legitimate expenses. While it is not advisable to contract large debts to secure an education, there are occasions when it is necessary and advisable for a student to borrow the money necessary to finish his work. The loan funds are thus of immeasurable benefit to the struggling students. Frequently these funds amount to from \$12,000 to \$25,000, and money is loaned at from 4 to 5 per cent-interest.

STUDENT ASSISTANT

Aside from the appointment to a fellowship, or scholarship, the university occasionally appoints the more advanced students, usually the seniors or graduate students, to assistantships in the various departments. Students are thus appointed who teach the more elementary classes in some courses and who also frequently assist in the laboratory work and in the "quizzes" and the reading of examination papers. To secure such an opportunity, of course, the student must show especial proficiency in the particular subject in which the appointment is made. Such an appointment frequently carries a salary of as much as \$500. per year. The assistant has at least one-half of his time for student work. The assistant is frequently freed from the necessity of the payment of his student fees.

STUDENT EMPLOYMENT

There is work around the college which the wide-awake student may frequently secure. This work is as varied as is the ability of the student. In many institutions the janitor work is almost wholly done by the students, who receive about fifteen cents per hour. Students also serve as office assistants, as clerks, messengers, telephone attendants, stenographers and typewriters. The stenographer is in a favorable position for securing work, not only permanently in some dean's or professor's office, but there are frequently many odd jobs arising, such as newspaper articles, speeches, theses, etc., which may be typewritten. In some of the colleges, the members of the choir and band are paid for their services, usually by the hour. The payment for such services

varies from fifteen cents per hour for the janitor's work to twenty cents for choir and band work. The expert typewriter, of course, gets the usual fee.

OUTSIDE EMPLOYMENT

The employment which can be obtained in the community where the college is located offers an excellent opportunity for the new student to get started right. Students are making part of their expenses in all college communities by almost every conceivable kind of work. Some of the lines of work in which students are finding employment are, as agents, reporters for newspapers, sign painters, models, tending furnaces, cleaning windows and rugs, polishing floors, general house work, tutoring, clerical work, typewriting, collecting accounts, distributing newspapers, waiting on table, operating night switchboard for telephone company, etc., etc. The opportunity for such outside work, of course, is best in the larger cities, but after all, much depends upon the ability and persistence of the student himself.

The right kind of student, not finding the opportunity, will make one. Such students have established dairies for furnishing fresh milk to selected customers at a good profit; or become boot-blacks, or established clothes pressing establishments. Such a student in a Kansas college town established a small dairy herd and distributed milk before school every morning with great success and profit to himself. A student arrived at an Illinois school with only \$35, and by persistent efforts such as rising at 4:30 a. m. to milk and tend a dairy herd, was able to secure his education unaided. He is now a well-known farm demonstrator in a rich county in Illinois at \$4,000. per year and expenses. He instructs the farmers on their own farms by visiting them in an automobile. If the students have ability, are willing, and persistent and not afraid of hard knocks, the way can be found.

SUMMER WORK

The kind and amount of work secured by the student in the summer vacation is, in a large measure, the determining factor in the student's ability to work his way through school. If it were not for the ability of the student to earn money during the summer vacation it would not be possible for nearly so many students to make their own way. It is, therefore, of utmost importance that the student utilize this period to the greatest advantage. The kind of work obtained again depends upon the student. Some students secure field work in engineering parties, others secure positions as farm hands. Good results have been obtained by students as canvassers for books, pictures, etc. Commercial traveling is very profitable, some men with a good, saleable article making as much as \$1,500 and expenses during the sum-

mer. The summer is the crucial period in the working student's career, and should be utilized to the best possible advantage.

PRIZES

Occasionally cash prizes are offered to students for special scholarship in some particular line, such, for example, as public speaking, debating, essays, *i. e.*, for special work along literary lines. Generally these prizes are purely nominal in character, and rarely exceed \$100. And, comparatively speaking, few students secure the prizes. Occasionally, however, exceptional prizes are offered and secured by students. Thus recently the grape growers of California found that they had large quantities of grape sugar, as a by-product, in the impure form for which there was no market. They offered a cash prize of \$25,000 to any one who would perfect a practical method of utilization of this sugar by converting it into tartaric acid, which could be used for making baking powder. A student of the University of California, an Armenian, secured this prize. The method, of course, is a secret. Such prizes, however, are extremely rare.

Sufficient has been said to show that the opportunity is present, or may be made by the live, wide-awake student, who is dependent on his own resources, to obtain an education. The effort should not be made by the weakling or the youth who loves a life of ease. Only the strong, healthy youth will be able to succeed in such an endeavor. It will be a tax on his physical resources in this strenuous life where the competition is keen. But the healthy boy, made of the right stuff, will succeed in this endeavor just as the poor youth is succeeding in the business world. The financial reward of such an earned college education may never be very great unless it be used as a stepping stone to the business world, but the prospect for a comfortable living and life of service will be unfolded.

LOGAN, UTAH

Hymn of the Mothers of Men

For our recreant sons we pray, O Lord,
For our sons who will not pray.
Who scorn their mothers' teachings, Lord,
And shame thee day by day.
For our wastrel sons we cry, O Lord,
For our sons who will not cry.
For they serve the god of their appetites, Lord,
And they love and believe a lie.
Be merciful unto them, we pray—
We, the mothers of men.

For our reckless sons we plead, O Lord,
For our sons who will not heed.
They choose to walk in the darkness, Lord;
For thy cross they see no need.
But these are thy sheep on the hillside, Lord,
They're lost and cold and numb—
And the storm and darkened gloom, dear Lord—
Have beaten them silent and dumb.
Be merciful unto them, we pray—
We, the mothers of men.

These are thy sheep,—go forth, O Lord,
For the saved are folded well.
But our sons on the hillside need thee, Lord,
Lest they fall into deepest hell.
Reach out thine arm to these erring ones,
Strike close, while they still have youth—
With the quivering shame of repentance, smite
Their souls with the sword of Truth.
Be merciful unto them, we pray—
We, the mothers of men.

Into the silence and gloom we peer,
(We are the mothers of men,)
But thy love gives hope and thy word gives cheer,—
That our sons will come back again,
In the silent sweep of Eternity's round,
They have felt life's direst loss—
Broken and maimed they will all creep back
To our arms and to thy cross.
Be merciful unto them, we pray—
We, the mothers of men.

In woe we sit on Mizpah's plains—
The mothers of Cain and Saul—
And they who gave birth to Ishmael,
Absalom, David and Paul.
For we wait like the mother of Alma's sons,
For the quick'ning sound of thy word—
For the time when our sons will meet, and know,
The rapt vision of their Lord.
Be merciful unto them, we pray—
We, the mothers of men.

SUSA YOUNG GATES.

Christianity

BY GEORGE D. KIRBY

If I were asked what, in my humble opinion, was the most significant event the world has experienced during the past year, I would say that it was the formal request of the newly-formed Chinese republic, a pagan people, that the Christian people dwelling within its boundaries, and all the earth, offer up the prayers of their Christian faith for the success and welfare of the new republic.

Only a very small percentage of the people of China are Christians; it is by no means a Christian country, as we understand and use the term.

Never before in the history of the world has the faith of Christian peoples been acknowledged officially by a non-Christian people in such a way as to ask their prayers, and it is an indication to me that the day is not so far distant when this new republic may become Christianized, for there was surely some mighty influence to believe that the prayers of Christianity to the God of the Christians would result in benefits which their beliefs could not give, otherwise it were a vain request, and one for which no reasonable motive could be given.

Many of the churches of America responded to the request, and on April 27, the pulpits of the Christian churches resounded with appeals to the Christian God, for the success and prosperity of a pagan republic.

The deep meaning of this appeal from China lies in its apparent recognition of the power of Christianity. A similar act to this was the one which occurred at the commencement of the trouble in California, when a noted statesman of Japan expressed the hope that his people might be treated by the Americans in accordance with Christian principles.

We are told that "familiarity breeds contempt." Perhaps it does in narrow minds; but certainly familiarity breeds carelessness of conditions. To many of the people of the world, the so-called Christianity is so a part of our lives and our customs that we forget what it is. But when eastern countries, which are *not* familiar with it, look upon this scheme of faith, they see not its petty details about which there is so much wrangling, but only the imposing outline of its grand structure.

They perceive from the outside, not as we do from within. They see a lofty ideal for society, personal conduct and life at

large. From the distance the huge outlines of wonderful brotherly love hides from their gaze the warring sects; the clash and narrowness of selfish intolerance.

It has been said that one half of any religion is the people who have it. Christianity plus Americans is one thing, plus the Anglo-Saxon and Teutonic races another, plus the Latin races, still another. Both Romanism and Protestantism have been a disappointment to the world; their breakdown has been no less marked than the successes to which they had attained. The servility and superstition of the Latin peoples, and the hypocrisy of the Anglo-Saxons, have not conformed well with the pure teachings of Jesus Christ.

When the Orient becomes Christianized, it will shame us; it will produce a religion as far in advance of so-called Christianity as we are in advance of Paganism. The Eastern character is more simple, more earnest, more imaginative, more assimilable to the doctrines of Jesus.

The touch of the East has brought about every advance of Western civilization. From the East came mathematics, philosophy and most religions; the renaissance came from the fall of Constantinople and the spread of Greek learning through Italy.

If the Orientals, as they bid fair to do, take the teachings of Christ seriously, they will simply and sincerely follow those teachings. The so-called Christians, practically declare that the principles of Jesus are not logical; that he was a dreamer, that the spiritual laws of Christ are "an iridescent dream," and all the time worship him with their lips but not with the heart. With our armies and our prisons, our worship of force; our distrust of human nature and the Juggernaut of our business prosperity grinding humanity beneath its wheels of progress, we are likely to turn the ruling of the future over to the simple Orientals, for it is not the violent and cruel, but the meek that shall inherit the earth.

SUGAR CITY, IDAHO

Discoveries on the Colorado

BY JOSEPH F. ANDERSON, OF THE UTAH ARCHÆOLOGICAL EXPEDITION, 1913, FORMERLY PRINCIPAL OF THE MONROE HIGH SCHOOL

III—The Industries of the Cliff Dwellers.

The industry and skill of the vanished dwellers in the cliffs is as well shown in their handicrafts as in the extent and variety of their architecture. They were people of the neolithic stage of development. No evidence whatever has been discovered to show that they had any acquaintance with the metals. Almost every other available material to be found in the country seems to have been used, in one form or another, in making clothing, household utensils and accessories, implements, weapons and ornaments. With the materials at hand, these ancient folk worked so ingeniously and fashioned so skilfully that they may be regarded as among the most advanced of neolithic men.

The home seems to have been the center of all industrial activities. There was evidently no centralization of manufacturing, nor was there a monopoly on the output of any product. Each home had its own grist mill, each family did its own spinning, weaving, and tailoring, and each farmer and hunter made his own implements and weapons. He was at once farmer, mason, potter, weaver, basket-maker, tailor, jeweler, warrior, hunter and woodsman. Certainly he was diligent and thrifty. He must also have been daring and hardy to scale such cliffs and perform such tasks as he did. In all the cliff dwellings the same general types of relics are found, with a few exceptions and variations.

Everywhere, articles of clothing and adornment are found, almost as plentifully as the pottery.

It would be difficult to say from the articles found just how much this prehistoric man customarily wore. Certainly, the simple breech-clout was in vogue. Parts of hide-jackets are sometimes found. These often show considerable skill in tanning. Often the skins found, in the houses well protected from moisture, are just as soft and pliable as if fresh from the tannery. A few centuries of time seem to have detracted nothing from the strength.

Fur caps are among the articles of headgear brought to light. Thread for sewing these and other articles of apparel was made either from cotton, yucca, sinews or milkweed fibres.

The most elaborate and costly costume was made from the

feather blankets. These are much in evidence in all the cliff houses, and are mostly preserved among the furnishings of the dead. Fur robes, like the feather robes, are often found wrapped around the mummified bodies buried in the cliffs. Thick and heavy, these robes must have formed warm wraps. They seem to have formed an essential part of the royal and ecclesiastical garb of the time. The web of such a robe was made by wrapping heavy cords of yucca fibre with strips of feather, obtained by splitting the feather down the center, or with narrow strips of fur. These, when completed, made fluffy strands, the thickness of an ordinary pencil. The warp was either of yucca or cotton cord.

Fabrics of varied texture and composition are largely in evidence. Most invaluable to the cliff man, as a fibre producer, was the yucca, or Spanish bayonet. He used the long, narrow leaves in lieu of nails, in fastening the timbers of his house together; with them he bound his sandals to his feet, and with them he bound the embalmed bodies of the dead for burial.

He beat out the brittle matter from the leaves, leaving long, tough fibrils, which he twisted into threads, cords, and ropes. From these were formed the warp and woof of his most common fabrics. Often a combination with cotton was made.

Considerable quantities of fine-textured cloth, all of cotton, have been found. Fine cotton laces of intricate design were uncovered by the Utah expedition, showing great skill in fine handwork.

Small looms of simple construction, weaving-sticks, and simple spindles, are the only mechanical devices discovered with which the spinning and weaving were done.

Sandals of closely woven yucca fibre were the universal footwear. Even their primitive shoe-making had its artistic phase. Often the sandals were elaborately decorated with woven, raised designs and colors.

Headbands were worn either for utility or ornament—possibly as an aid in keeping the hair in position.

Many hair brushes are found, with hair still matted in them.



*Photo by Frazier,
Utah Arch. Exped.*

"NAVAJO JUAN,"

A Navajo political leader, who is a very intelligent Indian. He has much influence among the Navajos of the Kayenta agency, and has always befriended Prof. Cummings and the men with him. It is such Indians as he who have helped to keep the Navajos from the warpath for so long a time.

These and other brushes are tightly tied bunches of stiff wire-grass, with one end trimmed square.

Needles were made from hard wood, or from bone. Awls were of sharpened bone, or of sharp pointed obsidian, laboriously chipped to a fine round point. Drills for boring holes in wood, pottery or other hard matter, were flaked into shape apparently in the same way as the Indians formerly made arrow points.

As a basket-maker the cliff dweller was expert. Baskets, mats and shields showing considerable variety, and a keen appreciation of ornament, attest the skill of the makers. The ever-useful yucca, willow, tough grass, and split sticks, were the ma-

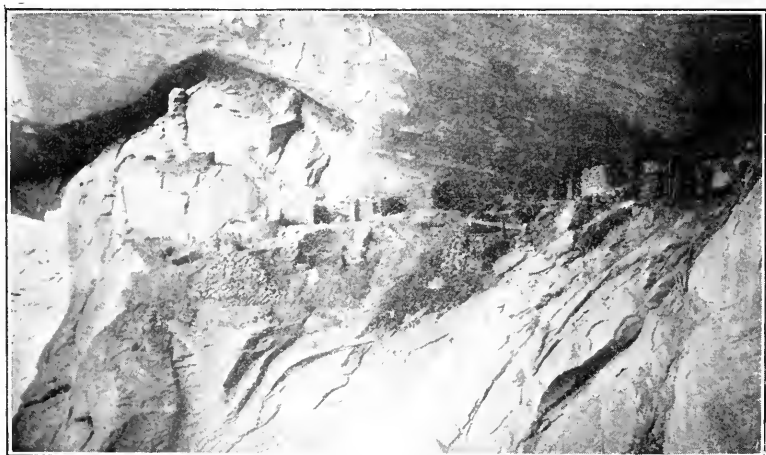


Photo by Ryneerson, Utah Arch. Exped.

SECTION OF "TWIN CAVE,"

A cliff dwelling, in Arizona, containing eighty-two rooms. It was in this cliff house that the author uncovered the largest olla (storage vase) in the world—circumference five feet. This is one of the cliff dwellings excavated by Prof. Cummings and party. Several large boxes of relics were shipped to the University of Utah from this dwelling.

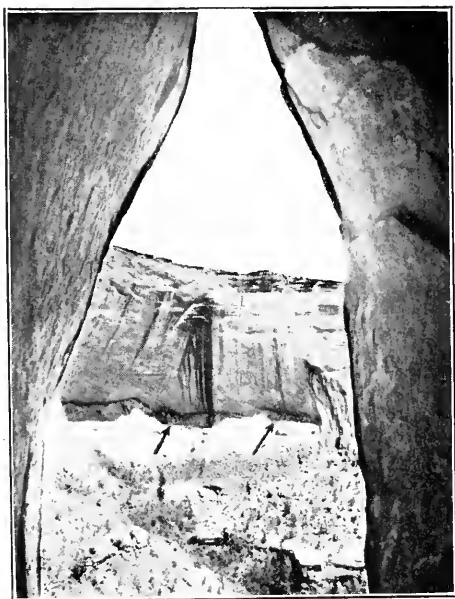
terials used in their construction. Since they evidently had no beasts of burden and had to transport crops from the field on their own backs, baskets were indispensable. They vary in size from large carrying baskets, with a capacity of more than a bushel, to the tiny cone-shaped ones, seemingly used for collecting pitch from the conifers. Some of the smaller baskets have been found to contain stored seeds of the rarer sorts, nuts and sacred ceremonial articles. One of these latter, which Professor Cummings found in the Sagi-ot-Sosi, was a little basket of excellent make, with rows of humming bird feathers woven into the meshes on the inside. Over the top had been stretched a cover of buckskin carefully held in place by a buckskin thong.

Fond of ornamentation, like all primitive peoples—and superstitious as well—they used everything bright and striking in

appearance as ornaments for the body, and used as talismans and charms anything with an air of mystery about it. Animal forms were carved of rare stones and other materials, and apparently used as charms against evil spirits. Strings of shells and beads of precious stones were common articles of adornment. Ear pendants of turquoises and other bright-colored stones, as well as ornaments molded from clay, satisfied the vanity of those mysterious people.

Medicine bags and ceremonial outfits are common — sometimes made of skins and sometimes of cloth finely woven from human hair. The outfits contained in these bags consist of talismans, prayer sticks, tails or hoofs of animals, anything to lend an air of mystery and enchantment.

These early Americans cooked their food, and as evidence of their efforts to win fire, they have left their charred fire sticks, which they twirled in the sockets of other larger pieces of wood in the laborious and patient effort to produce the precious spark.



A MARVELOUS VIEW

This view is between cliffs in Dogoshie-boko canyon, Arizona. The arrows point to cliff dwellings in the opposite cliffs, several hundreds of feet above the bottom of the canyon below. The trees seen in the canyon dotting the foreground are tall pines.

The cliff man was something of a musician, if we may judge so from the whistles of reeds and the flute-like instruments left behind him. Other objects which may have been used as instruments to produce noise or music have been found.

As a tiller of the soil, he had to make implements for planting, cultivating, harvesting, and threshing his crops. Planting sticks were made from hardwood sticks shaped with stone axes and sharpened on the sandstone cliffs, as numerous grooves in the ledges show. Shovel blades were made of bone, or the horns of mountain sheep, fastened to wooden handles and sharpened on the sandstone. Scythes and sickles were of curved sticks of hardwood, sharpened to a fine edge. Flails for threshing beans

and other seeds were also of hardwood sticks shaped for such work.

Tools for milder industries were fashioned largely out of bone. Beveled edges were ground on the long segments of leg bones from large animals, making chisels, scrapers and knives.

The best knives, however, were shaped from flint or ground from other kinds of hard stone. Axes, hatchets, and hammers were similarly made, and were supplied with grooves or notches by which wooden handles were fitted and fastened with thongs.

Weapons, such as spears, arrows and bows, seem to have been made much the same as the more modern natives make them. Bows still strung with sinew,

flint-tipped arrows, and spears with shafts still intact, have defied centuries of time, and are found in most of the cliff dwellings.

Thanks to the dry climate of the country, the relics found in the cliff dwellings are wonderfully well preserved. The dry, fresh atmosphere of the painted desert is said sometimes to dry up and preserve the carcasses of large animals of today before they have time to putrify.

These and other stories of water scarcity in the desert, and of thirst-endurance of desert animals, might well seem incredible—some have questioned what was said on this subject in a former article,—but many of the statements are vouched for by men of reputation for veracity, who have spent years in the country. Father Garces, who traveled ex-



*Photo by Stockman,
Utah Arch. Exped.*

SECTION OF A CLIFF DWELLING,

Showing a very good primitive masonry and architecture. In the foreground are seen members of the Utah expedition making a careful descent to the canyon hundreds of feet below. .. slip or a mis-step might mean a tumble into eternity.



THE "BAT WOMAN"

This is a cliff dwelling pictograph located on the cliff over the "Bat Woman" cliff dwelling. A Navajo legend, given to Prof. Cummings through Mrs. Wetherill, of the Kayenta trading post, recites that "Bat Woman" was the grandmother of the war god; that the war god was an issue of the marriage of the sun with a Navajo maiden, and thus are the Navajos connected by legend, if not lineally, with the ancient cliff dwellers.

tensively in the southwest, refers more than once in his *Memoirs* to the wonderful endurance of the animals and Indians, native to the desert. He writes that they "endure both hunger and thirst for four days at a time." Van Dyke, in his volume, *The Desert*, relates that the natives do the same thing today, and that a Yuma Indian can travel on foot to the Pacific "without any sustenance whatever—a thing no one not to the desert born could do." Van Dyke continues:

"Years of training in starvation, thirst and exposure have produced a man almost as hardy as the cactus, and just as distinctly a type of the desert as the coyote. Strange as it may appear, many of the desert animals get no water at all. There are sections of desert fifty and more miles square where there is no trace of water in river, creek, arroya or pocket, where there is never a drop of dew falling, and where the two or three showers of rain each year sink into the sand and are lost in a half hour after they have fallen.

"How the animals can endure, how—even on the theory of getting used to it—the rabbit, squirrel, rat and gopher can live for months



"BAT WOMAN" CLIFF DWELLING

This dwelling contains forty-eight rooms, and is one of the dwellings discovered and excavated by Prof. Cummings. The arrow at the left points out the room from which the Utah expedition removed the mummified skeleton of an ancient potentate buried in a room filled with his wealth. The arrow at the right shows a pictograph of concentric circles so common near cliff dwellings. The arrow near the center designates the location of the "Bat Woman" pictograph.

without even the moisture from green vegetation is one of the mysteries. The mule-deer, whose cousin in the Adirondacks goes down to water every night, lives in the desert mountains month in and month out with nothing more watery to quench his thirst than a lobe of the prickly pear or a joint of cholla."

Thus he goes on speaking of the endurance of one after another of the desert animals. Some of the Indians and white

men who live in the desert tell stories of animal endurance that eclipse anything here written. Perhaps one might well take some of the stories "with a grain of salt," for in areas where there is apparently no water, the Indians and native animals instinctively



Photo by W. W. Stratton, Utah Arch. Exped.

EDWIN NATURAL BRIDGE

The Utah Archaeological Expedition seen crossing this natural wonder in San Juan county, Utah. This is the smallest of the four bridges, any one of which is larger than Virginia's wonder. Its arch is 108 feet high, and its span 194 feet. In the center the arch is only 10 feet thick.

endurance and thirst-resistance than the animals not desert-bred. In some instances some of them went as long as two days without drinking and without apparently suffering greatly.

(The next article of this series will deal with ceramic and other arts of the cliff dwellers.)

Peace and Rest

Rest in the hope of just reward,
 Rest in the thought of duty done;
 Rest on the arm of a loving Lord
 And the joy of a battle won.

Peace, for no pain shall burn thy brow,
 Peace, for the night has passed away;
 Peace, for the east is now aglow
 With the light of eternal day.

Sleep, for the Lord is near thy side,
 Sleep, for the crown of life is thine;
 Sleep, for thy soul fore'er shall bide
 In the haven of saints divine.

F. C. STEELE.

Childless Americans

(Reprinted in the IMPROVEMENT ERA, by permission, from THE OUTLOOK, New York, issue of November 15, 1913)

BY ETHEL WADSWORTH CARTLAND

I am thirty-one years old, of what is called native American stock (which in my particular case means English and Scotch immigrants of 1635), a college woman, wife of a clergyman, and mother of four ordinarily beautiful, healthy, intelligent children.

A few days ago I overheard a sneering remark about the *American* family, described as composed of father, mother, and two children. A bitter prophecy was uttered that the good old American stock will soon be a thing of the past, since we refuse to have children. I felt as though some one had seized me by the throat. Since then I have been considering whether this can be true; if so, why it should be so, and what a tragedy it is, if true. I have reviewed my experience as a mother; the excuses American women offer for their refusal to have children; the right, and only right, attitude for us to take, its importance and even its necessity for our people.

I counted the families (all native American stock) on our street in a town where I lived previous to my marriage, and found in twenty-two families there are forty-two children. I was surprised—indeed, dismayed—in finding an average of about two to each family. I had not realized the fact.

I then recalled the town where we lived two years ago, where I was also intimately acquainted. On our street, a short one, I found nineteen children in nine families (again old American stock), slightly over two in a family. Then I tried the street on which we lived five years ago, in a different one of the New England States, and here I found only eighteen children in sixteen families. Then in a third New England state I tried a certain street in a town where I lived previous to my marriage, and found that in the eighteen families (again old American stock) there were just thirty-six children.

I was in this way convinced that it is actually true of New England. I hope it is not true of the West and South. But, as the East is the oldest part of our country, is there no danger that this condition may by and by come to pass in the West and South also?

The remark of a young friend about to be married also suggested itself—to the effect that there was no need of her having

children, and she did not intend to have any. I recalled a similar remark made to my husband by a male friend. Yes, I must believe that it is true in New England, and intentionally so. In reviewing my list of streets, I was struck by the fact that the three *ministers'* families included have, respectively, four, five, and seven children! They form the notable exceptions. Just about one-third of the families recalled have automobiles!

Why is it that we Americans are having so few children? Does the high cost of living account for it? That may influence some families, but certainly not many, for the old American families never had much money. If the cost of living has increased, so have the bank accounts. Are we not marrying later in life? Yes; I married at twenty-six, my mother at twenty-two, and my grandmother at twenty. But this is a trivial reason. Do not people expect to do more for their children? Yes; I am a college woman, my mother graduated from a normal school, but my grandmother had only a district school education, with some private instruction. Also, my parents having left the farm when young people, there was less for their children to be helpful about. We do more for our children and expect less from them, so we naturally feel that we cannot afford to have so many.

People will be imitative. A friend who has but one child, now a young man, recently confided in me that she wishes, now, she had more children. She said she often thinks how much company a daughter would now be to her.

"Why did you not have more children?" I asked.

"Oh, well," she explained, "Mrs. B., who was married at the time I was, didn't have any children at all, neither Mrs. C. or Mrs. D. I was quite the exception, with my one, and I naturally thought that enough. Now, however, I wish I had more—a girl, anyway."

Another friend of mine waited until six years after her marriage before she began to have her family of three children. She wished to enjoy some "pleasure," save some money, and so on, with the customary explanation. A few days ago she confided in me that she was sorry she had waited.

"I was twenty-six when I was married, and my husband was forty," she explained. "We waited those six years—till I was thirty-two and he was forty-six. It was hard on us both. I guess I was too old. Our first baby died at birth, and the two we have are so frail! I know, now, it would have been better if I had not waited. If I had only known how it would be!"

Then the function of motherhood—how is it regarded? With enthusiasm or reverence among us, or as an unfortunate accident to be deplored or ashamed of? There is much talk about "the duties of mothers," but is there much said about *the duty of being*

a mother? We admire the Madonna on the wall; do we cherish the Madonna in our midst?

In many ways the life of women, in growing wider, has grown more shallow. We are brought closer together by the telephone, telegraph, trolleys, rural mail service, and other inventions; we have grown more social through the mushroom growth of clubs and other organizations; school education has contributed its share in increasing our knowledge of and pleasure in our neighbors; but even as these opportunities for social enjoyment have come to women, so much harder has it become for them to give them up, as mothers must.

With equal education for boy and girl has come a different ideal for woman in the mind of man. When my father sent me to college, a friend of his remonstrated:

"Why do you send her off to school and pay out all that money for her? The first thing she does when she graduates will be to get married, and then she'll be no better off, nor you either. Women are for domestic life, created for it, planned for it, and fitted for it; you're only going to make her discontented with her life as she'll find it."

Now, however, man generally feels that women should not be denied intellectual and social opportunities. Man enjoys and delights in her attainments in those and other fields. Recognizing her hard lot from time immemorial, he condones her selfishness and commiserates her inevitable sufferings.

Then, too, work calls women away from their homes. They are so well trained to work outside the home, there are so many congenial occupations and positions they may take, that housework and home-keeping, child-bearing and child-training, have not been emphasized in their education or prepared for as a probable life-work. With all we do for our daughters, we no longer put first the preparation for these most important and fundamental duties; but, instead, music, china-painting, voice-culture, dancing, deportment, and a thousand other accomplishments, well enough in their place. And when the bridal day comes to our girls, as it does come to the majority of them, and they face domestic duties and motherhood, they feel incompetent, and gladly excuse themselves for escaping the responsibility of them.

Yes, here we come to the heart of the matter. With education for woman has come also *the knowledge of how she may remain childless*. And in the practical application of this knowledge she has not realized that in seeking freedom from care and pain she has betrayed the sacred trust imposed on her by the Creator, and that she hopelessly and irretrievably wrecks the future of her people. The small birth rate among the old American stock is mainly willful selfishness on the part of the man and the

woman. Yes, it must be said, the old stock, the grand old stock, the fine, cultivated, progressive, loyal, Puritan stock, is dying out. The native Americans, my own blood people, are passing from the life of the Nation—a passing suicidal! The grand old stock that fought the battles of the Indian wars and of the Revolution is going down and out! The Indians vanish because they must. Not so the native Americans; they go because they *will*!

What suffering do I undergo when I have a child? Physically, it means three months of nausea, three months of comparative comfort, three months of excessive weariness and discomfort, a brief (and therefore negligible) season of severe pain, and a year of constant care of the child. Mentally, it involves months when I feel excessively disgusted with myself, my condition, and my surroundings. I rebel because I am so afflicted; I hate my appearance; I mourn the absence of social privileges; I loathe the seemingly unending discomfort of day and night; and I groan for deliverance, while I shiver with apprehension of the pain before me. I am very sensitive to all impressions, alternating between moods of dreamy happiness and sullen discontent. Because I do dearly love the fluttering touch of baby hands, and continually wonder at what God makes through me, I feel—scientists and professors to the contrary—that all I do at this time must modify my child, and I feel strongly the need of a *man* to support, defend, and encourage me till the deliverance.

But with the birth of the child comes recompense for all. In the succeeding months, especially if a mother is able to nurse her child, she reaches the height of living. Physically, the shock of bearing the first child is great, and the return to health is slow, and because of it many women feel that they ought never to bear another, not realizing that, providing no actual harm has been done by the first birth, every succeeding one will probably be quicker and less painful and the return to health speedy. The coming of my second child proved a blessing in disguise, for my strength had never come back fully after the birth of the first, yet this one left me fitter physically than I had ever been in my life before. The others which followed in quick succession left me rosy-cheeked and strong. To the nursing mother the tide of life comes flooding in, and at such times I have felt that I could lift mountains, that I could leap rivers—that I could accomplish anything materially or spiritually that I set out to do. Oh, nature loves a mother! She gives her that excess of vitality she wishes transmitted to the race of men. It means a new revelation of life for a woman to have a child; she sounds then the height and depth of it. This is life's greatest experience for a woman; it lays bare the depths of her soul; all her virtues and her sins are set before her; she is plunged from heaven to hell, from hell to

heaven. No woman for whom it is possible and wise should ever miss the adventure. She will see herself for the first time; she will stand on the edge of the world, and never be the same. Afterwards she will have in her possession the most valuable thing the world is able to produce—a human child, the highest pinnacle of creation. What production is of any value beside this? It is the greatest contribution she can make to her country, to her race, and it is a wholly inexcusable neglect on the part of any woman if she for selfish reasons refuses the gift.

But oh, the excuses women offer for their childlessness! And the medical profession seemingly dare not say them nay. I know several women who were advised by their physicians not to have children, yet who have had them and become strong and vigorous, though they had never before in their lives been well. Nature is inexorable, but often kind. I am reminded of the Frenchwoman a friend told me of who nearly died at the birth of her first child. Three doctors attended her and pulled her up from the grave. Her family physician warned her never to have another child as it would certainly kill her. Within a year her husband died, and the following year she remarried. The second husband desired a family. He got it! The woman gave birth to *nine* children, and the births were so quick that she never had time to call in the doctor till after the event. For some women pregnancy would no doubt be dangerous—and they were excused—but such women are so few as to be negligible. A friend who had been married six years and had remained childless, once assured me that he did not intend to have a child until he had secured \$10,000. The following year I received a letter from his wife announcing the arrival of a son, and declaring that she was happier than she had ever been before. How the father felt I do not know, but I am sure he must have concluded that whatever bank account he had at the time could not diminish his own joy.

While I feel as strongly as any one that a woman should refuse to have children if there is fear of the consequences upon the child, as in the case of direct insanity, tuberculosis, syphilis, inebriety, or other diseases; that no criminals, paupers, or sub-normal parents should have children, this should furnish no excuse to ordinary, normal parents. Some women are cowards and shrink from the pain, as some men are lazy and avoid work. Some women fear to lose their beauty and form. Some women are too prim. Others are too cold. Many are too selfish, and crave all the pleasure of this life and none if its pain. Some women do not like children, and do not think they have patience enough to bring up children. Almost anything furnishes an excuse.

How many children should a woman have? This question can be answered rightly only by the woman herself. Certainly

as many as are consistent with her health and circumstances. If the spirit is willing and the flesh strong, the answer will always be sufficient. But too many American women are content with two children, just enough to take the parents' place, and are unwilling to bear any for the upbuilding of the race. They seem satisfied to lavish their love upon just two, to permit them to grow up selfish and alone, and if any harm strikes down the little ones, they then have none to take their places—perhaps it is too late for more—and, oh, the anguish of the childless home where once the little ones made every day radiant! And then the childless mother says:

"Mine ear is full of the murmur of rocking cradles!"

Oh, you selfish American woman, there is room for the automobile in your heart and home, but the little darlings you might have call to you in vain!

Statisticians inform us that each American home *must* have at least four children for the perpetuation of the race, and that the more fortunate ones should have from six to eight to make up for the loss in the poorer families.

There is no other way for us to get our children, and without them we native Americans will soon vanish from the earth. We must drink of this cup of suffering. We must sit in this darkened room. We must embark on this unknown sea. We must look in the face of death. We must wrest this treasure from nature for our country and our people. Women have a world reputation for talking; let us talk less and do more. There is but one hope for our prepetutation—that same iron will that in olden days sustained our forefathers in England in their struggles after civil and religious liberty, and held them true through constant persecution; that same iron will led them to sail the uncharted ocean, to land in the fearsome wilderness of the savage and through unimaginable horrors still to hew the wood and plant the field, and to build up the Nation that is ours. That same Puritan conscience and stern devotion to duty, that same unswerving purpose, is the only hope of salvation for our native American families.

Too often we see the childless intellectual wife whose conversation holds us enthralled; too often we see the childless artistic wife whose productions may be world famous; too often we see the childless belle of the evening, glorious as Venus of old, who should be at home on her knees praying that God would give her a child! Too often we see the childless mansion with its many rooms, its lawns, fountains, and flowers, its fields and woods and farms; and on the edge of the estate a little hovel where our future citizens crowd each other out into the world. Shall we, the native Americans of to-day, deliver to others more

humble the rich and glorious land for which our forefathers suffered and died, and where they dreamed that *we* should erect the ideal republic as a symbol to the other nations of earth?

"I am she that hath borne no children;
Yet there is no one hath cursed me,
I look the same as the others.
But the nests pity me even;
The sun—the mother of stars—hath compassion
Upon me, and saith,
'O childless woman! What dost thou
With all the days I make bright.'"

—*Bard of the Dimbovitza.*

Elder Wiley S. Collett, Barnsley, England, October 27: "This photograph of the elders in this branch was taken at the graveside of

Caleb W. Haws who was buried in Darton cemetery, forty-two years ago. I understand that he is the only elder buried in England. Having died of small pox, he could not be taken home. We are receiving the very best of treatment, and making many friends. We hold three meetings during the week, and all are well attended. We feel that the work is prospering, and are thankful for the privilege of helping in the noble cause. Elders, John P. Latham, Wells-ville; Henry L. Young, Salt Lake City; Wiley S. Collett, Vernal, and Lorenzo R. Packer, Rexburg, Idaho."



(We believe that Caleb Parry and William H. Butler, of Marriotts, near Ogden, and James H. Flannigan, of Utah, and others who were missionaries, are buried in England.—EDITORS.)

Education and the State

BY MILTON BENNION, M. A., PRINCIPAL STATE NORMAL SCHOOL,
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Modern history is characterized as a period of struggle for human rights—for freedom that shall give every man equal opportunity with every other man. This is the meaning of democracy. The first conspicuous struggle was that for freedom of thought with special reference to religion. The outcome of this struggle was to wrest from the few the right to determine religious opinion, and to put it in the hands of the many, each to determine for himself. While this result was being accomplished there arose the struggles for political equality, and the right of the few to rule the many was disputed. This led to the great political revolutions of modern times. The seat of political authority was thereby transferred from kings by divine right to the masses of the people. This result has been fairly accomplished in the great civilized nations, and is just now being accomplished in the backward nations.

These are simple matters of history, apparent to everybody, but it is not quite so easy to discover the great problems of our own time—those that will characterize our age for future generations. Even without this historical perspective, however, it seems almost certain that our age will be known as the age of struggle for economic rights; and this struggle will be recognized as having great significances for human progress. That economic problems in our political and social life are paramount is evident in the platforms of every political party. The nature of the solution of these problems is indicated by the rapid gains in the vote of the socialists, and the further fact that all the large political parties in our own country profess to be progressive. By being progressive they mean that they stand for control and regulation of the great sources of wealth for the betterment of the economic condition of the masses of the people.

The contention for economic rights is based upon the conception that all natural resources are the common heritage of mankind, and that great wealth, which is based upon the use of these resources, if privately owned, cannot be held by individuals or corporations in absolute right, but only in trust, to be administered with reference to the public good.

These facts point to either of two peaceable solutions of the economic problem—industrial democracy or socialism. The great

political parties are experimenting with various features of industrial democracy, in the popular meaning of the term. The Socialist party is the great rival of all others. Industrial democracy may, therefore, be regarded as a goal sought by the conservatives in the general progressive movement. More radical measures are being proposed, the least radical of which is that type of socialism which seeks to gain its ends only through constitutional and legal means. There are also various types of militant socialism and anarchy which must be seriously reckoned with.

This situation is the key to the great educational problems of today. It is the business of educational theory to discover these problems, and so to regulate educational activities as to help to bring about the best available solution. While education in the schools may lead the way in human progress, it is primarily concerned in conserving all that is good in civilization,—in transmitting this heritage from one generation to the next. It should seek how best to do this in any given situation.

It cannot be assumed that, come what may, the permanency of modern civilization is assured. It is quite conceivable that factional struggles might lead to gross injustice, if not anarchy, and that the weakness thus induced among the great European peoples might make them an easy prey to some hitherto backward race. Civilization would doubtless be continued, in a way, but it would, at least, be of a different type, and probably borne by a different branch of the human race. However satisfactory this outcome might be to a student of universal history, it would be very unsatisfactory to the people who support the great state school systems of America and Europe, and would, from our point of view, have to be regarded as a disastrous outcome.

On the other hand, the present economic struggle has possibilities quite the reverse of those suggested above. A wise solution of economic problems now pending gives promise of one of the greatest general uplifts in history, not alone in the betterment of the condition of the masses, but also in breaking down antagonisms between classes in society and between nations of the Caucasian race. It promises to be one of the most powerful factors in promoting universal peace.

Upon the intelligence, the industry, the skill, and, above all, the moral quality of the coming generation the solution of these problems will rest, in so far as they are left unsolved by the present adult citizens. If we may speak of the two possible outcomes suggested above as the *undesirable* and the *desirable*, then we may say that rich men who are a generation behind their time, and who ignorantly stand in defense of the older views of property rights, and who resist public regulation of resources held by them, will contribute toward the undesirable solution of the problem; while

men of wealth who recognize that private property is a creature of the state, and must be managed as a trust for the public good, will contribute toward the desirable solution. Likewise the man whose living depends upon his daily labor may by his intelligence, industry, and skill in his occupation, rise to human dignity, and, by his insight into public questions, be able so to exercise his rights as a citizen that he will contribute toward a desirable solution of the problems with which we now struggle; or, by the want of these qualities, he may, and is almost sure, to contribute toward the undesirable solution.

The cure for our economic ills lies only in part in removing lack of knowledge of the economic and ethical questions involved. A large measure of misery and discontent arises from want of industrial efficiency. Want of skill and special knowledge in some industrial field, as well as of general intelligence, is frequently the cause of unemployment or low wages. If an able bodied man is unable to render needed social service, his economic claim upon society is reduced to a minimum.

Rich and poor alike must learn that it is more blessed to give than to receive. Both must be trained in how to give most effectively, and to so regulate public affairs that every man shall receive fair compensation for his labor and the right to participate in the benefits derived from the natural resources of the earth and the great inventions and discoveries that have become the common property of mankind.

This does not mean that we shall adopt a mere bread and butter theory of education. It does mean that the development of industrial efficiency, economic understanding, moral insight and moral practice should receive first consideration in public education. These qualities in citizenship are essential to the preservation of our civilization; without them the so-called higher human activities cannot be developed and maintained. There is, however, no set boundary between the material and the cultural in education. Where these distinctions exist they are determined by the attitude of the individual towards his work. It is an essential part of the business of education to develop in the young a right attitude towards every necessary and desirable activity, beginning with those activities that are most fundamental to individual and social life in our own time. Thus all education will be cultural; and culture will rest upon a sound economic basis.

The Navajo and Moqui Mission

BY JOHN R. YOUNG

In the Y. M. M. I. A. Manual for Junior classes, 1913-14, there is a thrilling and interesting account of an adventure in the life of Jacob Hamblin, the gifted Indian peace-maker, and pioneer scout of southern Utah. The reading of that severe test of his physical and moral strength gives birth in my heart to a desire to have you publish, in the ERA, a statement from me in regard to the breaking up of the Navajo and Moqui Mission, which was brought about by the unwise talk of brethren laboring at the Moencopy, as Brother Hamblin affirms in his biography.

In 1874, I was living at Kanab, and have a lively remembrance of the Indian troubles that came to us on account of the killing of the three Navajos, in Grass Valley, by Mr. McCarthy.

When Jacob and the Smith brothers had the talk with the Navajo, at Ketchene's camp, it was understood that Jacob was to meet them again, at the end of twenty-five days. In regard to fulfilling that agreement, an unhappy misunderstanding arose. Brother Hamblin claims that he kept that promise. The Navajos affirm that he secretly visited the Moquis, their enemies, and then hurriedly returned to his home without meeting their chiefs, which was a virtual violation of his promise. When Ketchene and Peokon, the new war chiefs, learned that he had returned without meeting them, they were angry, and at once sent a messenger demanding that Ira Hatch and John L. Blythe should meet them at Ketchene's camp. The brethren were unarmed, and in the same hogan where Jacob and the Smiths suffered, Ira and Blythe were put on trial for their lives.

With their butcher knives, the angry relatives of the murdered Navajos hacked every button off Brother Blythe's coat, and threateningly drew their knives across his throat. After a long, heated discussion, in which the wounded Indian was brought in and his wounds exhibited to give force to Indian eloquence, it was decided that Ira, having an Indian wife, should go home, but Blythe must die to avenge the blood of their sons who were killed by the "Mormons."

Ira interpreted the decision to his companion, and the strong-hearted man calmly answered: "Tell them I wish to pray, that then I will be ready to die."

Then he prayed as only a man of God can pray. Death-like silence prevailed, until he finished his pleadings. As he arose

from his knees they asked for the interpretation. They were told that he had asked our great Father not to punish the Navajos for his death, as they knew not what they were doing. The "Mormons" had not killed their sons, but were the best friends they had on earth. As an evidence, he was willing to die, and prayed that his death would open the Navajos' eyes to see and believe the truth,—that his blood might bring peace and friendship to the two nations.

The prayer evidently touched the hearts of the old men, and also created a division of feeling in the council. After a long and solemn deliberation, Peokon asked Ira if he would go with their young men and show them the men who murdered Ketchene's sons. Ira answered, "No; it would only lead to the shedding of more blood. When the Navajos killed the son of one of our chiefs we did not seek to kill you to avenge his blood. We left it to God to punish the murderer, and you should do the same."

The reply came like a flash, "Take your horses and go, and write to your chiefs, that if they do not have the cattle to pay for Ketchene's sons, at the Moencopy, within thirty days from now, that I will take the scalps of every man and woman of your people that I find on this side of the river. Now go!"

The brethren wrote a letter giving at length the interview, and addressed the communication to Bishop Stewart and John R. Young. We telegraphed it to President Brigham Young, and the answer came: "Let John R. Young take a company of men, and go and bring our people back on this side of the river. Let the Navajos alone until they learn who their friends are."

Andrew S. Gibbons, of Glendale, Thomas Chamberlain, of Mt. Carmel, and Frank Hamblin, of Kanab, with six men each, responded to the call. Jacob Hamblin volunteered to accompany us. When we reached the Moencopy, Jacob with five men went on to the Moqui villages. He wanted to go to Fort Defiance, but his Moqui friends told him if he did the Navajos would kill him, as they felt very angry toward him. Jacob accepted their counsel and returned immediately to us. The people at the Mawabby and Moencopy were fearful of a massacre, and wished to leave as soon as possible, but Jacob and Brother Blythe were each president of a mission of some kind which apparently covered the same territory, and they were loth to give up the field.

It required all the influence that I was able to yield to get them to return. However, the task was accomplished, all were landed safely on this side of the river, and not the life of a man or beast was lost. I always felt thankful to Ira Hatch, Andrew S. Gibbons, Thomas Chamberlain and Frank Hamblin, a brother of Jacob's, and their men, for the faithful labor and loyal support they gave me.

If the breaking up of the mission was a mistake, I am the man to blame for it, but I have yet to learn of a single instance where time did not vindicate the wisdom of President Young's counsels. For many years I was in close touch with the Indian missionaries of southern Utah. I knew their trials and sacrifices; Jacob Hamblin's little book perpetuates his memory, and I am glad of it. Equally worthy of remembrance are the names of Ira Hatch, Andrew S. Gibbons, Thales Haskell, W. B. Maxwell, John L. Blythe, Jehiel McConnell and George A. Adair. All have passed to the great beyond, and their names are seldom heard, but they were loyal to the cause, to their people, and to every call of duty, as God gave them light to see their duty. As pioneers and Indian scouts they had no superiors, and their names should live forever in the histories of the Latter-day Saints.

GRAYSON, UTAH

New Mission Presidents

Elder Walter P. Monson, recently appointed to succeed the late Elder Ben E. Rich as president of the Eastern States Mission, is the son of C. H. and Ellen Monson. He was born, June 30, 1875, at Richmond, Utah; baptized, July 5, 1883, and ordained a deacon when fourteen years of age. At that time he was called on a mission to assist with the janitor work of the ward meetinghouse, which he filled faithfully and well, and to the satisfaction of all concerned. Until he was twenty-two years of age, he worked with his father at his lumber yards and planing mills at Richmond, Utah, and Franklin, Ida. He married Leona S. Parkinson, November 6, 1895. They have a family of eight children, seven of whom are living. He has filled several missions, the first being in 1898, to the Northwestern States. During that summer he was called to be Secretary of the Oregon conference and shortly after presided at Portland, Oregon, over the newly made conference. In December, 1899, he was called as counselor to the president of the mis-



sion, holding that position until released, February 9, 1900. Returning, he launched out in the lumber business for himself, in July, 1900, succeeding admirably until, in 1909, he was called to England on another mission. He was assigned there to labor in the London Conference, and after five weeks was called by President Charles W. Penrose to take charge of Earls court booth. During the four months of time spent here in giving out information and tracts and selling books he met representatives of 252 different religious denominations with whom he discussed the gospel in an informal manner, bearing testimony also to peoples of forty-two different nations. This venture was the means of distributing over 58,000 tracts and selling 5,888 books. The booth was open for one hundred days. In March, 1910, he was chosen president of the London Conference, which position he held until released, in April, 1911. During this time he met that valiant friend of peace and liberty, Mr. W. T. Stead who later fought the Latter-day Saints' battles valiantly to the discomfiture of his countrymen. Elder Monson had the distinguished honor of dining at Mr. Stead's home and forming a most intimate and affectionate acquaintance with this great man. Mr. Monson has been interested in politics, and in the civic life of the communities in which he has resided. He has served as county commissioner, city councilman, and president of a commercial club, and has taken a broad-minded view of the problems of life. He has been a friend of the poor, and has ever been willing to administer comfort to the sick. He has served as counselor in two bishoprics, and the young men of the wards in which he resided always had a friend in him. Lately he has served as supervisor of the Sunday School parents' classes in the Weber stake. In taking up his new duties as president of the Eastern States Mission, he leaves a lucrative position as manager of the Eccles Lumber Company, where he has served two and one-half years. He is a man of strong emotion, kind disposition, and fearless in upholding the truth, being greatly admired by both friends and enemies alike.

Elder LeGrande Richards, recently appointed to preside over the Netherlands Missoin, is a son of Elder George F. Richarde, a member of the quorum of the Twelve Apostles, and Alice A. R. Richards. LeGrande was born in Farmington, Utah, February 6, 1886. In 1888, he moved with his father's family to Tooele, Utah, where he graduated from the district school and later took a business course at the L. D. S. Business College, Salt Lake City. For some time he was associated with his father in the implement and lumber business at Tooele, and was later in the employ of the Consolidated Wagon & Machine Company, Salt Lake City, as stenographer and bookkeeper. In this position he was occupied when he received his first call for a mission to the Netherlands, which he promptly answered, and labored in that mission for nearly three years. He left home, April 17, 1905, and returned February 12, 1908. Elder Richards has creditably filled sev-

eral religious positions, having been active as deacon, teacher, priest, elder and seventy. He has also rendered service as ward teacher, ward clerk, and in the superintendency of the Sunday schools and the Y. M. M. I. A., in all of which callings, he was an enthusiastic and earnest worker. During his former mission, Elder Richards acquired a ready use of the Dutch language. As a result of his love for the Dutch people and his zealous efforts as a missionary, he endeared himself to that people, and was the means, in the hands of the Lord, of bringing a number into the gospel fold. Since then he has assisted



LEGRANDE RICHARDS AND FAMILY

a number to emigrate to this country, and has aided them here in securing employment, and in counseling and encouraging them in their trials and afflictions. Elder Richards, with his family, wife and three children, left Salt Lake City, for his new field of activity on November 3, 1913. The Dutch people both in the Netherlands and in Utah are greatly pleased with his appointment, recognizing his ability and character, and it is confidently believed he will fill a successful term as mission president. The ERA joins with his many friends in wishing that our Heavenly Father's choicest blessings may attend him, his family, and his ministry.

Elder Nicholas Groesbeck Smith, who has been appointed to preside over the South African Mission, was born in Salt Lake City, Utah,

January 20, 1881. He is the son of the late President John Henry Smith and Josephine Groesbeck Smith. He left Utah for his field of labor on the 17th of September last. In 1887, he removed with the family to Snowflake, Arizona, and the following year, moved again to Manassa, Colorado. In this latter place he spent his boyhood days in the fertile San Luis Valley, of the Sangre de Christo, San Juan and Culebra mountains. In 1896, he returned to Salt Lake City, where he attended the high school until 1902. During the years 1899, 1900-1, he played football on the "All-Star" team, and in 1902, graduated as president of his class. After graduation he went on a mission to the Netherlands, where he labored in the Groningen, and in the Amsterdam conferences. He was a regular attendant at Sunday school, and has always been active in Church affairs. At the time of his call to the South African Mission, he was a member of the Sunday school Board of Davis stake.



NICHOLAS GROESBECK SMITH

Returning to Salt Lake City, in 1905, he went into business for himself, and in 1909, moved to Farmington, where he took charge of a local telephone company's business in Davis county. He remained there up to the time of his call to South Africa. He served in civil capacity as justice of the peace of Farmington. He is accompanied on his mission by his wife and three sons. His wife is Florence Gay, of Ogden, whom he married in 1906. Faithful and competent, he goes to his responsible calling with every prospect of success in his work, and advantage to the cause of the Lord.

Elder William W. Taylor, who succeeded Elder Chas. H. Hyde, who recently returned home, as president of the Australian mission, was born in Provo, December 9, 1883. He is the son of Wm. Joseph Taylor and Abby Jane Scott. A few years ago the family moved to Lake View, near Provo, where they now live. Elder Taylor is a member of the One Hundred and Twenty-third quorum of Seventy, and received his call to Australia early in 1912, being set apart by Elder Rulon S. Wells, June 5 of that year. On arriving at Sydney he

labored as a traveling elder in the New South Wales conference for about eight months, when he was called to preside over the South Melbourne branch of the Victoria conference. A few months later he was called to preside over the Victoria conference. In these positions he won the confidence and love of both elders and Saints, as well as the president of the mission. When President Hyde received his release, he was authorized by the First Presidency to leave some good elder in charge of the mission till his successor should arrive, and Elder Taylor was chosen. Elder Taylor has been a most energetic and faithful worker in the mission, and will undoubtedly wield a good influence among the people of that land.



WILLIAM W. TAYLOR.

Joseph and the Land of Egypt*

BY JOSEPH F. SMITH JR., OF THE QUORUM OF TWELVE APOSTLES

This is a little work of 115 pages, including the index, published in the form of the school classics. It is one of a series of studies of Bible characters intended to be faith-promoting. While there are a few things in the work that partake of sectarianism, these are so mild and harmless as barely to be noticed. They do not hurt the work. The book is written in a pleasing style that will attract the reader. The author, however, has taken for granted that those who read it are informed in a general way in the history of the nations occupying Egypt and Western Asia during the period of the story. It will, perhaps, require some further study in this direction by many of the members of our associations that they may fully grasp many of the

*By Prof. A. H. Sayce, D. D., LL. D.; J. M. Dent & Co., London; J. B. Lippincott Co., Philadelphia.

details. Much is presented outside of the Bible narrative, that should be understood by our readers. Throughout the work attention is paid to all evidence bearing on the authenticity of the Bible account of Joseph and his brethren.

There are eight chapters; they deal with the history of Joseph as recorded in Genesis, and the religious, educational and commercial activity of the inhabitants of Western Asia and Egypt, at that time. These chapters are as follows:

1. The Boyhood. 2. Western Asia in the Patriarchal Age. 3. Slavery. 4. The Egypt and Canaan of Joseph. 5. The Vizier. 6. The Famine. 7. Israel in Egypt. 8. The Last Days of Joseph.

It is shown in the work that Joseph was reared in the midst of a civilization that had existed many years. To quote from the author:

"Centuries before the age of the Hebrew Patriarchs, advanced civilization and high, sound culture had grown up on the banks of the Euphrates and the Nile. Never did the art of the sculptor attain a higher level of development than in the Egypt of the Old Empire * * * And the civilizations were essentially literary. There were public libraries in the cities of Babylon stored with thousands of books on clay, and new editions were constantly appearing in Egypt of poems and novels, of moral treatises and religious literature. Education was widespread * * * and there were writers and readers innumerable. Such was the civilization into which Joseph was borne."

The author states that under these conditions the sons of Jacob had acquired the rudiments of learning, and the belief in the illiteracy of the ancient East is erroneous. Canaan, in the day of Abraham, was Babylonian in thought and customs, and this civilization was predominantly literary. Babylonia was a great commercial community, and all classes engaged in trade with all parts of the known world. There was a highway from Mesopotamia into Canaan and Egypt over which the merchants traveled with their wares. This development of trade brought with it three results. First, a general diffusion of education; second, an accurate registration of dates, or an official chronology; and third, a system of commercial law which was continually growing, and like the law of England, was based upon precedents. This system of commercial law lay at the foundation of all the law of Babylon, the codification of which was one of the foremost achievements of Khammu-rabi, first king of all Babylonia, who is identified as Amraph-el, king of Shinar, of whom we read in the 14th chapter of Genesis.

Long before the birth of Joseph, Egypt had been conquered by a race of Semites known as Hyksos, who for upwards of five hundred years held sway in the valley of the Nile. They went

from Canaan, and their capital was Zoan on the Eastern side of the delta, where they were in touch with the land of their fathers. They remained Semites and Canaanites in spite of their Egyptian garb in which they clothed themselves. It was at the court of a Hyksos Pharaoh at Zoan that Abraham made his way, and it was a Hyksos king that befriended Joseph. The relations between Canaan and Egypt during the reign of these kings was close.

The account of Joseph's dreams and the treatment he received from his brethren, is very vividly presented in the narrative. Joseph's character is pointed out: He is amiable, affectionate, straightforward and God-fearing, but, nevertheless, somewhat conceited because of the indulgence and position accorded him by his father. This naturally created a feeling of resentment and envy in the hearts of his brothers, a feeling augmented by the dreams of their younger brother, for they were fearful lest they come true. The rough handling he received by his brothers, and his treatment as a slave in Egypt, eliminated from his character that which was bad, and the training he received purified and strengthened him for the mission that awaited him. When elevated to the throne, he was given for a wife, Asenath, daughter of Poti-Phera, priest of On. The author points out that this priest was not an Egyptian by birth, but of the Semitic race, and therefore Joseph married a woman who was Semitic.

The story of the famine, and the treatment accorded the sons of Jacob by their brother whom they had so thoroughly hated and ill-treated, is very touchingly recorded. Joseph, through his harsh treatment of them and apparent suspicion, was trying to discover if they were still the wicked and treacherous men who had so foully sold him a slave for money. By punishing them and causing them to feel some of the anguish that he had partaken of while in their hands—which was a partial retribution—he discovered that even the most pronounced among them in condemning him were now willing to lay down their lives or become his slaves that they might protect their youngest brother and return him to their father that his gray hairs might not go down in sorrow to the grave. Learning of the change in their character, he was willing to forgive them and received them with open arms and tears of joy and brotherly love, and he made intercession for them and his father before Pharaoh.

The book is most worthy of consideration, it is highly instructive, and should be carefully read.

A Parable and an Application

The Story of Two Lamps

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE APOSTLES

Among the material things of the past,—things that I treasure for sweet memory's sake and because of pleasant association in by-gone days,—is a lamp. It is of the Argand type, commonly known in the day of its popularity as the "student's lamp," so named in acknowledgment of its particular and peculiar suitability for the reader's table. Lamps of this kind were among the best in the long-ago. A very few years divide the long-ago from the present as measured in terms of improvement and progress. In the long-ago of which I speak, illuminating gas was known only in large cities or in pretentious towns with a history; and electric light in dwellings was a rare novelty. Candles and oil lamps were the only common means of domestic illumination.

The lamp of which I speak, the student lamp of my school and college days, was one of the best of its kind. I had bought it with hard-earned savings; it was counted among my most cherished possessions. That type of lamp was provided with a small hollow wick, and had a straight cylindrical chimney, with a constriction near the base, where an enlargement adapted it to the burner. It was constructed in accordance with the best scientific knowledge of the day. Its tubular wick, less than a finger-breadth in diameter, with efficient air-inlet at the bottom, insured fairly complete combustion with a minimum loss of energy through useless generation of heat. The oil reservoir was supported on an upright standard, removed by several inches from the place of combustion; and, in consequence, the holder cast no shadow upon the printed page or writing tablet, provided, of course, the lamp was properly placed.

I took good care of my lamp. I had in it a pride such as the horseman feels in his favorite mount. He likes personally to groom and feed his steed, and so I allowed none but myself to trim the wick, burnish the chimney, and fill the reservoir of my lamp. When brightly burning, with its deep-green opaque shade, brilliantly deflecting and reflecting beneath, it diffused a wholly satisfactory illumination upon my page; and, as I kept vigil night after night, through the late and early hours, my lamp came to be more than a mere physical illuminant—it was a sympathetic com-

panion, an inspiration to spiritual enlightenment. You who have been in stress and strife, you who have had to wrestle with difficulty and contend with seeming fate, you who have been blessed through all such taxing strain with a never-failing friend, an ever-present and ever-ready companion,—you may know somewhat of the affection I felt and feel for my faithful lamp.

Compared with waxen candle and ordinary oil-burning lamps it was of high efficiency. What matters it today that such a lamp is counted dim? It was the best I knew; it was excellent in its time. Do you ask how much light it gave? I can answer your query with precision, for as early as that time, in the long-ago, I was a student of science; and I had tested my lamp according to the laws of photometry in the improvised laboratory I had contrived. The light was of about twelve candle power, in terms of the generally recognized and standardized rating. It was brilliant in that period, in the long-ago, remember.

One summer evening I sat musing studiously and withal restfully in the open air, outside the door of the room in which I lodged and studied. A stranger approached. I noticed that he carried a satchel. He was affable and entertaining. I brought another chair from within, and we chatted together till the twilight had deepened into dusk, the dusk into darkness.

Then he said: "You are a student, and doubtless have much work to do of nights. What kind of lamp do you use?" And without waiting for a reply, he continued; "I have a superior kind of lamp I should like to show you, a lamp designed and constructed according to the latest achievements of applied science, far surpassing anything heretofore produced as a means of artificial lighting."

I replied with confidence, and I confess, not without some exultation: "My friend, I have a lamp, one that has been tested and proved. It has been to me a companion and a friend through many a long night. It is an Argand lamp, and one of the best. I have trimmed and cleaned it today; it is ready for the lighting. Step inside; I will show you my lamp, then you may tell me whether yours can possibly be better."

We entered my study room, and with a feeling which I assume is akin to that of the athlete about to enter a contest with one whom he regards as a pitifully inferior opponent, I put the match to my well-trimmed Argand.

My visitor was voluble in his praise. It was the best lamp of its kind he said. He averred that he had never seen a lamp in better trim. He turned the wick up and down, and pronounced the adjustment perfect. He declared that never before had he realized how satisfactory a "student lamp" could be.

I liked the man; he seemed to me wise, and he assuredly was

ingratiating. "Love me, love my lamp," I thought, mentally paraphrasing a common expression of the period.

"Now," said he, "with your permission I'll light my lamp." He took from his satchel a lamp then known as the "Rochester." It had a chimney which, compared with mine was as a factory smoke-stack alongside a house flue. Its hollow wick was wide enough to admit my four fingers. Its light made bright the remotest corner of my room. In its brilliant blaze my own little Argand wick burned a weak, pale yellow. Until that moment of convincing demonstration I had never known the dim obscurity in which I had lived and labored, studied and struggled.

"I'll buy your lamp," said I; "you need neither explain, nor argue further." I took my new acquisition to the laboratory that same night, and determined its capacity. It burned at over forty-eight candle power—fully four times the intensity of my "student lamp."

Two days after purchasing, I met the lamp-peddler on the street, about noon-time. To my inquiry he replied that business was good; the demand for his lamps was greater than the factory supply. "But," said I, "you are not working today?" His rejoinder was a lesson. "Do you think that I would be so foolish as to go around trying to sell lamps in the day-time? Would you have bought one if I had lighted it for you when the sun was shining? I chose the time to show the superiority of my lamp over yours; and you were eager to own the better one I offered, were you not?"

Such is the story. Now consider the application of a part, a very small part, thereof.

"Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven."

The man who would sell me a lamp did not disparage mine. He placed his greater light alongside my feebler flame, and I hastened to obtain the better.

The missionary servants of the Church of Jesus Christ today are sent forth, not to assail nor ridicule the beliefs of men, but to set before the world a superior light, by which the smoky dimness of the flickering flames of man-made creeds shall be apparent. The work of the Church is constructive, not destructive.

As to the further meaning of the parable, let him that hath eyes and a heart see and understand.

Joseph Smith as Educator

BY PROF. ALFRED OSMOND, HEAD OF ENGLISH DEPARTMENT OF THE
BRIGHAM YOUNG UNIVERSITY

While the world still clings tenaciously to the notion that Joseph Smith was an imposter, it is becoming more and more difficult to account for the man and his works on this presupposition. This is especially true in the field of education. Imposters do not establish great educational systems. The theories of such men usually lack internal harmony and external comprehensiveness. One cogent reason for this must be obvious to all. An imposter is insincere, and there is no adequate substitution for the lack of sincerity in the character of any man. Inglorious failure seems to be the normal penalty for the sin of insincerity.

The admission that Joseph Smith was sincere is a step toward rationalizing one's notions of the life and works of this remarkable man. Sincerity, however, is not synonymous with greatness. It is true that the world has not yet produced a great man who was insincere, but its production of sincere failures are simply enourmous.

Joseph Smith should be given a prominent position in the front rank of the world's great educators. In this paper I shall present a few of his many claims to this exalted position.

We all recognize the fact that this is an intellectual age. Educational theories are springing up on every hand. Never in the history of the world has there been such a general demand for education. Our schools are crowded with throngs of enthusiastic students. Vast sums of money are placed at the disposal of educational corporations. Public lecturers are eloquent and persistent in their plea for education. In educational matters the voice of the emotionalists is so clear and strong that the vast throngs of educational enthusiasts have neither time nor inclination to listen to the unmusical voice of the prosaic conservative. Was there ever a time when there were so many fads and fancies in our educational life? We try to console ourselves with the thought that we have given up speculative idealism. We have so intellectualized religion that superstition has all been squeezed out of it, and in this preserved state, it is handed over to the special scientist to be labeled as a product of natural or scientific law. The motive, of course, is to make the religious principle practical and scientific. The worth of an education must now be

measured in terms of commercial value. I admit that we sometimes make a show of measuring education in terms of rationalistic values. But I still insist that in the last analysis there is a strong tendency to reduce even rational values to utilitarian commodities.

In the midst of all this confusion, I present a few of the claims of Joseph Smith to a prominent position in the front rank of the world's great educators. I do not present these claims in the interests of Joseph Smith or his people, but in the interests of education itself.

1.

In order to measure the value of these claims, I shall first define the ideal of education. The purpose of education is to teach one to live the very best life that he is capable by nature of living. If one cultivates a field properly, one has a right to expect the soil to yield its maximum product, both as to quantity and quality. If a horse is properly trained, he will exhibit his maximum strength or speed at the time when he is required to do so. Are we to expect more of a field or of a horse than we expect of a man? The uneducated man is under the dominion of the law of life that demands him to become educated, but I have a right to demand the scholar (that is, the educated man) to live the best life that he is capable by nature of living.

I hold that there is no adequate substitution for the ideal of education that I here define. In other words, this is the only worthy ideal of education or of life. I test Joseph Smith, as I would test any other man, in the light of his ideal. Man cannot live his best life without help. It is incumbent upon the educator to give his student a worthy ideal of education. He is never able to give him such helpful service as this. An unworthy ideal will ruin any man, any society, any nation.

By the standard that I have adopted, I can now measure the value of service rendered, and the student can measure the greatness of any man. In the first place, the best help that a student can get from a teacher is that help which enables him to understand and accept the ideal that I have defined. After this has been received, the one who points out the safest and most direct path that leads to the ideal, and gives the student the most encouragement on his journey is the greatest teacher. The greatness of the teacher must thus be measured by his capacity for service, and the intensity of his desire to perform the work. The greatest man in the world is the one who has the greatest capacity for service, together with the strongest desire to give the needed help.

In an educational system one must recognize the fact that a technical analysis of human life cannot be made. The educator,

however, must understand, in a general way, the nature of this life in order to conduct it to the goal of its maximum capabilities.

The most important fact of human life is that it survives the shock of physical death. The number of great men who have believed that life is a tender plant that is withered and killed by the frosts of death is very small. The human soul seems conscious of its own immortality; the educator must take advantage of this bias in the human soul. If the soul is immortal, how can one live the best life that he is capable, by nature, of living without believing this significant truth?

The doctrine that the soul can never die is a central truth of Joseph Smith's educational system. He understood that the ideal life involved this knowledge. He emphasized the fact that knowledge is eternal. He boldly declared that "the glory of God is intelligence." "It is impossible for a man to be saved in ignorance." "A man is saved no faster than he gets knowledge."

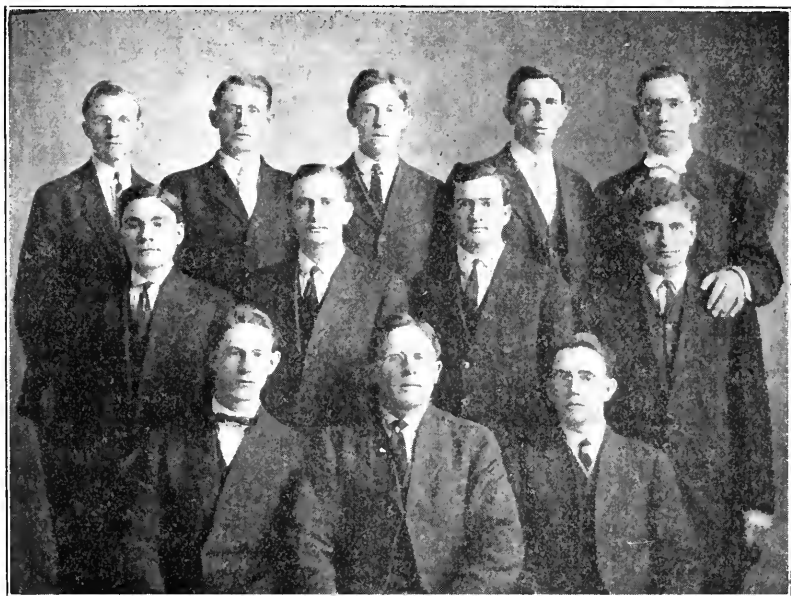
Prophets and poets have sung the glory of God from the dawn of creation to the present time, but where is there in all literature a sentence more inspiring and sublime than, "The glory of God is intelligence"?

Perhaps there is no longing in the human soul that is more fundamental than the longing for salvation. The soul shrinks back with inexpressible horror at the mere thought of final destruction. When it feels the glow of immortal life, it knows that the extreme disaster of the opposite must be eternal death. The conflict of these two conceptions finds expression in the earnest cry: "What shall we do to be saved?" The commissioned agents of Jesus Christ in their haste and anxiety have enumerated and explained some of the elementary conditions of salvation: Believe in God and in His Son Jesus Christ. Repent of your sins and be baptized, etc. These instructions were simply intended to turn men's faces in the right direction. They do not explain the character of the process involved in reaching the goal. But these instructions, simple as they are, have been corrupted. Jesus Christ declares: "He that endureth to the end, the same shall be saved." Tense forms are properties of verbs that mark distinctive intervals of time, but if "shall be" can mean "is," these various tense forms should all be abolished. We are told, however, in modern Christianity, that to be converted is to be saved.

If we compare the notion that man is saved when he is converted with the doctrine that man is saved no faster than he gains intelligence, we find that the former flatly contradicts the teaching of Christ, while the latter describes the only possible process of becoming saved. A man cannot be saved in his ignorance, because progress is involved in passing from the ignorant to the intellectual state. Intelligence is a potent instrument of prog-

ress. The unsaved man improves his condition physically, mentally, morally, and spiritually, by means of this instrument. This improvement is nothing more nor less than becoming saved. This being true, how can a man be saved faster than he improves his condition, and how can he improve his condition faster than he gains intelligence?

(TO BE CONCLUDED IN FEBRUARY NUMBER)



Elder John W. McIntosh, St. Johns, Kansas: "The elders and Saints are well and doing all in their power to teach the gospel to the people of Kansas by word and example. We have been able to hold schoolhouse meetings in the country every week during the past two months, and have succeeded in obtaining many friends and investigators. Elders, left to right, top row: Glen Allen, Hyrum; John W. McIntosh, Burlington, Wyo.; Marion S. McRae, Independence, Mo.; William Nives, Burlington, Wyo.; Edward Berrett, Ogden, Utah; middle row: Ray S. Harding, Provo; J. E. Manwaring, Farmington; George Bradshaw, Wellsville, Utah; Charles Cardon, Driggs, Idaho; bottom row: Horace Holley, Slaterville, Utah; Joseph W. Greenhalgh, Safford, Ariz., conference president; John O. Bankhead, Paradise, Utah. We pray for the success and the spread of the gospel in the valleys of the mountains as well as in Kansas."

Editors' Table

New Year's Greeting

The New Year is before us with its wonderful possibilities. Every person, quorum, association, and school, must be up and onward, with a clear conception of the plan for the work ahead. "The glory of God is intelligence;" "It is impossible for a man to be saved in ignorance;" "Prepare ye, prepare, for that which is to come;" are sermons to be kept in mind. These thoughts before us will stimulate effort and help our work along. God grant us the vision to see what is to be done, and the courage to up and at it. The ERA and its editors and management join in wishing all a blessed, busy, happy and prosperous New Year!

Work for Returned Missionaries

After having spent two or three years preaching the gospel in the world, the missionary encounters great difficulties upon his return home, in two ways: First, in obtaining employment to replenish his depleted finances; and, secondly, something to do in the line of Church work that will continue to keep him in touch with the spirit of the gospel. Everybody seems to be busy, and often little attention is paid to a brother who returns from the mission field. He is called to speak once or twice in the ward, but the speakers awaiting opportunities are so numerous that any one person's opportunities to speak in public in a ward are very limited.

It is true that in the auxiliary organizations, and in ward teaching, as well as in the Priesthood quorums, there is always room for effort; but very frequently the missionary, who must keep a sharp lookout for his financial affairs, gradually becomes more interested in them than in an effort to obtain Church employment that will keep him spiritually awake, especially since, in the latter, he modestly refrains from pushing himself forward. Hence, it happens too frequently that in the course of a few months the missionary changes his spiritual condition almost completely. He becomes interested in material things, and sometimes in the ways of the world, and in the world's way. The hurly-burly of business alters his attitude, and frequently his feelings. The general result is that the people are not receiving as much benefit from the talents, the spirit, and the ability of the returned missionary as they should, and the missionary neglects as well

his spiritual progress. While the returned elder should be the greatest force among the people in giving impetus to spiritual growth and development, and in benefiting the Church, the contrary is too often the case.

There are two ways in which this fault can be remedied. As in all good things, the first impulse for change and improvement must come from the missionary himself, who should determine in his heart that he will stand firm, keep himself unspotted from the world, and continue busy in Church work, so that the spirit obtained in the mission field will never depart from him. In the second place there should be help from the people to open up his way for employment so that he may help himself; every encouragement in spiritual matters that can possibly be given by the local Church authorities should also be extended. In this way unfavorable changes in the life of the returned missionaries, will not be so marked as at present, nor will as many, as do now, lose their desire for activity in the Church.

One of the methods suggested by the Presiding Bishopric of the Church that could be adopted with advantage by bishops of wards for the retention of the missionary's spiritual influence that was awakened in the mission field, is this: Every ward has a number of luke-warm and indifferent families. Some, perhaps, who are on the way to apostasy; also mixed families, some believing one religion and some another. There are perhaps non-"Mormons" upon whom the ordinary teacher of the ward can make no impression. Why not let the bishop in each ward call a couple of returned missionaries, immediately after their return, and assign them the duty of awakening an interest among these luke-warm Saints and others? The missionaries could attend the regular teachers' meetings, and there learn from the regular teachers what families and persons should be visited. In this way they would become in fact a great aid to the bishop and could report their labors regularly to him in the monthly ward priesthood meetings. There are hundreds of non-"Mormons" in the various wards and settlements of our Church, many of whom have never heard the gospel, and some who are even waiting the opportunity to have the gospel preached to them. These could be visited by the young returned missionaries, who have gone thousands of miles, perhaps, to obtain like opportunity, and to make at most two or three converts in as many years. They would be more benefited spiritually, and exert a greater influence in the community, by thus being called by the bishops of the various wards in the Church to preach the gospel and to labor among the population, than was the case in the mission field.

Presidents of stakes and high councils throughout the Church will find it to their advantage to take a special interest in the returned missionaries. No other persons are more easily converted

to Church work, and kept in the line of duty. Many of the stakes are appointing the elders immediately upon their return to home missionary duty, but it has been discovered that often the appointments have been very indifferently filled, and the missionary gradually relinquishes his work and is not heard from. Those who have charge of the missionary department of the stakes need to be energetic and zealous in checking up the missionaries, and in providing Church activities for them, either in their respective wards or in the stakes. Where any neglect is discovered, it should be followed up early and persistently, so that the elders may be kept in the line of their duty. In this way much spiritual good will result, and the returned elders will create an awakening among the people which is impossible where their missionary spirit is permitted to die from lack of exercise, or from inattention on the part of the presiding officers of the stakes and wards of Zion.

JOSEPH F. SMITH.

President Smith's Visit to Arizona

President Joseph F. Smith, with President Anthon H. Lund, Elders George Albert Smith, Joseph F. Smith, Jr., Patriarch Hyrum G. Smith, Presiding Bishop Charles W. Nibley, and others, recently visited three of the Arizona stakes of Zion. On their way south they stopped first at Snowflake, Arizona, where the new stake academy was dedicated on Thanksgiving Day, November 27. They then went on to Mesa, where they dedicated the First and Second ward chapels, December 4. At Phoenix, Governor Hunt, Captain Massie and the mayor of Phoenix, called for the party at the railway station, and took them for a tour of Phoenix in which they were shown the beautiful buildings and parks of that city on the plain. The company visited the state capitol at Phoenix. President Smith says: "This structure nowhere can be duplicated for the amount of money expended upon it. It is magnificent. The grounds are elegantly laid out with beautiful date palms, floral designs, etc., and the most magnificent roses I ever saw were in bloom. Governor Hunt himself presented us with a beautiful wreath of the flowers." They were taken to Mesa in automobiles where they attended, with President Smith and his party, the dedicatory services of the meetinghouses.

These new chapels have been erected at a cost of about \$12,500 each, about half of which was donated by the Church, and the balance subscribed by the members of the wards or obtained from the sale of other ward property. The buildings were started in February, 1913, and have been used since August. The Mesa ward was organized in 1882, and was divided at the quarterly Maricopa stake conference held September, 1912, when

Isaac Dana was chosen bishop of the First ward, and John L. Riggs of the Second ward. Soon after the organization of the wards, arrangements were made for the erection of the new twin buildings, which have now been dedicated by President Smith. President Francis M. Lyman and Elder George F. Richards, and President Joseph E. Robinson, of the California mission, joined the party and attended the dedication.

At the dedicatory services, Governor Hunt made an address in which he declared that the "Mormon" people are among the best citizens in Arizona. "They are people who fill the schools," said the Governor, "and not the jails."

President Smith relates that two days after the services, he took occasion to thank the governor for what he had said about the Latter-day Saints. The governor replied that he had verified with figures his statement of two days before. "According to the population of this state," said the governor, "the 'Mormons' are entitled to eighteen inmates in the penitentiary, but as a matter of fact there is only one." President Smith replied that this one could not be much of a 'Mormon,' unless he was there under misapprehension.

One of the pretty incidents of the dedication and the visit is reported as follows in the *Arizona Republican*, a prominent daily paper of Phoenix:

"One of the features of the program at the dedication of the new 'Mormon' chapels in Mesa, on Thursday afternoon, which deserves special mention, is the song rendered at the exercises of the Second ward chapel, entitled, 'Children's Praise,' which was rendered by a chorus of seventy-five Sunday School children of the Second ward. The subject of this song is, 'Suffer little children to come unto me,' and the children rendered it in a manner that was exceedingly touching. At the close of the song, Amy Riggs, the little daughter of Bishop John L. Riggs, of the Second ward, stepped from the group of girls, and, walking up to President Smith, who was on the platform, looked up into his face and recited, 'We Pray for Thee, Dear Prophet,' in a manner that brought tears to the eyes of more than one person in the audience. Following this, the little girls formed in a line and marched before President Smith, each one handing him a beautiful rose, until he had been presented with a flower for each year of his life."

During the visit, the party, including the local authorities, visited the Roosevelt dam of the immense nine million dollar Salt River reclamation project.

On Sunday, the 7th, the quarterly conference was held when a number of the brethren addressed the Saints who had gathered in great numbers.

From the Salt River Valley the party proceeded to the St. Joseph stake, and held largely-attended meetings at Thatcher.

The company visited Binghamton, four and a half miles from Tucson, where many of the refugees from Mexico are located. Here a meeting was held at which 292 Saints, 200 of whom were refugees, attended. President Smith's advice to the refugees, who, with the Church, lost some \$10,000,000 worth of property, is worthy of record:

"Cease waiting to return to your former homes, and begin right where you are and build up your homes again. Gather what possessions you can, build what homes you can, improve your condition as far as it is possible for you to do so, and relinquish the idea of returning to Mexico. If, then, you ever do receive judgment for wrongs and losses suffered there, if conditions ever again permit you to return to those Mexican settlements, then you will be that much farther ahead, that much more prosperous, and then the return of your former property will come to you as an actual bonus, and every improvement you have made in the meantime will be an added asset which in case you may prefer to return to Mexico, you can undoubtedly sell."

After the meeting at Binghamton, Bishop Heber Farr stated that the counsel President Smith had given to them was just what they had been waiting for, and it would be influential in settling conditions among the refugees.

From Arizona, the party went to Los Angeles, where they also had a pleasant visit, and held a meeting with the Saints. "Everywhere," says President Smith, "we found prosperous conditions. The Saints seemed to be feeling well. In some of the southern parts of Arizona our people this year harvested six crops of alfalfa, which was sold in the field at \$12 a ton. Under such conditions they can scarcely be otherwise than prosperous. Really, the only trouble is that they have so much to do on their farms that they cannot give the time and attention to their roads and fences and other things that should be given."

Everywhere and on every hand, the party was received and treated with gratifying courtesy. They returned to Salt Lake City on Dec. 14, in good health and delighted with their trip.

Messages from the Missions

Elders Varian E. Hale, Blackfoot, Idaho, and Albert E. Hodgkinson, Vernal, Utah, write from Beattyville, Kentucky, East Kentucky conference: "On calling for a drink of water, on our way to another district, a gentleman recognized us, as having left him a Book of Mormon tract some time before. He wanted a Book of Mormon, as our doctrine seemed to him the most reasonable of any he had ever read. He had always before wondered where the American Indians came from. Our school, that was carried on last winter, did much good. Amidst the opposition we were permitted to hold six well-attended meetings and baptized four people during the week just past."



YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION OF CHICAGO, ILL.

Mary Smith Ellsworth, Chicago, Illinois, writes, under date of November 28, 1913: "On October 25, as the Young Ladies' Mutual Improvement Association of Chicago was reorganized with a full corps of local officers, and we are beginning this year's work with a double interest and enthusiasm. During the past nine years of my mission in Chicago, we have maintained a very creditable organization, following strictly the outlines set forth in the Young Woman's Journal.

"The Y. M. M. I. A. was organized on the same evening, with local brethren in all the offices. Following are a list of the officers: Chester G. Van Buren, president; George Hax and John Fulton, counselors; Samuel Proctor. Secretary; Alfred Anderson, chorister; Frank W. Brown, class leader; Ezra Waddoups, assistant. The following young ladies were selected as officers of the Y. L. I. A.: Bertha Allen, president; Minnie Bischoff, first, and Minnie Ward as second counselor; Mabel Thompson, secretary; Lettie Anderson, organist; Mary Smith Ellsworth, class leader, and Olive Owen, assistant.; Georgianna Riley, Josephine Pickens, and Katie Mosely aids. Now that we are located in our beautiful new church, we hope to do better and more efficient work in all the organizations. We appreciate having so instructive a magazine as the Era to help us in our mission work, and we continually pray that our Father in heaven will bless you and your co-laborers in your great mission."

Priesthood Quorums' Table

Distribution of Study Courses. The following letter will be sent to every bishop in the Church, by the General Committee on Priesthood Outlines, and is self-explanatory. It is believed that all the books will be ready early in January.

Dear Brother. We shall send you in a very few days packages of books for the Priesthood quorums of your ward. The quorums of the Melchizedek Priesthood, you will remember, all have the same text book or manual—"Gospel Themes," by Elder O. F. Whitney. The quorums of the Lesser Priesthood are to be supplied as follows: The priests' quorums with "The Restoration of the Gospel," by Osborne J. P. Widtsoe; the Teachers' quorums with "The Life of Christ;" the Deacons' quorums with "Incidents from the Lives of Our Leaders."

These several manuals, for the year 1914, are being sent to you for distribution on the basis of 30% of the membership of the priesthood quorums of your ward; that is to say, 30% of the number of High Priests; 30% of the number of Seventies of your ward; 30% of the number of Elders; and so with the quorums of the Lesser Priesthood.

Our thought is, first, that surely 30% of each of these quorums will want immediately this number of manuals, so that you will dispose of them promptly, and without trouble; second, by having this number for immediate distribution, you can start all the classes in your quorum at once, and have sufficient text books in the hands of the individual members to insure the success of your class work from the start.

After this matter of the text books is introduced by you at the first meeting, following the arrival of the books, the matter can be turned over to the ward clerk to be handled by him. That is to say, let payment for the books be made to him; let the books remaining over, after the first night's sales, be left in his charge to be brought to the next meeting, and so following until the entire assignment is disposed of. After the ward clerk has disposed of the assignment individuals wanting books can obtain them by ordering them directly from the IMPROVEMENT ERA Office, or through the ward clerk, who will send orders to the same office.

By placing this matter in the hands of the ward clerk, we make the handling of the books uniform—as this plan of distribution is being followed in all the wards—with machinery already in existence, and will simplify the whole matter, which but for this uniform arrangement might run into confusion.

We suggest, and would make it imperative, that the distribution of the books be made a strictly cash transaction, if this is not done the loss is likely to be great and the work of the ward secretary made unpleasant, and too laborious. The price of the books is too small an amount on which to open an account for collection, and the memories of individuals too uncertain to be trusted for payment; so collect the price as the books are delivered to the member applying for them.

Prompt remittance should be made to the IMPROVEMENT ERA Office, of the money collected for the books. Practically all the books we send you should be disposed of by the second or third meeting after they reach you, and the proceeds, whatever they may be, should be sent by that time to the IMPROVEMENT ERA Office, as per bill to be rendered, and to accompany the respective packages, and from which

you will learn the selling price of the books. We are dependent upon these returns to make payment of the printing bills; hence, the importance of promptness.

This plan of distribution calls for a little care and exertion on the part of yourself and the ward clerk, but the satisfaction of being able to start all the quorums of the priesthood classes in your ward at the same time and with sufficient text books on hand to guarantee the success of your classes from the start, will amply repay you, we think, for the necessary care and prompt attention required in this matter.

Thanking you in advance for your willingness and diligence in attending to this distribution of text books in your ward,

We are most respectfully yours,

RUDGER CLAWSON, Chairman,
DAVID A. SMITH, Secretary.

In behalf of the Church Committee on Priesthood.

"Gospel Themes."—This is a treatise of the gospel plan of salvation, written especially for the quorums of the Melchizedek priesthood by Elder Orson F. Whitney, of the Council of Twelve Apostles, and published as the course of study for the priesthood classes, for 1914, by the General Committee on Priesthood Lessons.

The following questions on the first four chapters are prepared as helps and guides, particularly for class instructors, but will be found helpful, also, to all the members of the class. Each lesson should be studied carefully before the class period. It should then be thoroughly considered by the members as a body. During the recitation, these questions may be used as a means of stimulating thought as well as for a general review. They may be of service, also, in making individual assignments of topics when this method is deemed advisable. Questions on the next four chapters will appear in the February number of the ERA, and so on during the year.

PART I—THE STORY OF GOD

Questions and Suggestions.

Chapter I—A Divine Plan of Salvation, (See "Gospel Themes").

1. Define "Gospel."
2. From what does the word "Gospel" derive its significance?
3. Memorize Luke 2:10.
4. Name the basic principles upon which "the laws and ordinances of the gospel" rest.
5. For what great purpose was the gospel instituted?
6. Define the phrase, "Fulness of the gospel."
7. How can there be, relatively, more than one fulness of the gospel?
8. Explain the difference between "Redemption" and "Salvation." Between "Salvation" and "Exaltation."
9. Name the threefold purpose of the gospel.
10. What reasons can you give for believing that the gospel originated in the heavens before this earth was created?
11. Show the power and the benevolence of Deity in instituting the gospel plan.

Chapter II—Eternal Nature of Gospel Principles.

1. What is the difference between a self-existent principle and an instituted plan containing that principle?

2. Explain the 29th paragraph of D. and C., Sec. 93.
3. Give a five-minute talk on, "Faith as a Gift of God."
4. Discuss repentance as an eternal principle.
5. What is the eternal element in the ordinance of baptism?
6. Give a five-minute talk on "The Eternal Nature of the Holy Ghost."
7. How did the "Fall" become a progressive act?
8. Give examples of acts that are intrinsically evil, and of those which are made wrong by enactment of law.
9. Give reasons for believing that the gospel plan was arranged in the spirit world.

Chapter III—The Fall and The Redemption.

1. Show the necessity of man's accepting mortality.
2. Memorize and explain II Nephi, 2:25.
3. What were the conditions that occasioned Adam's and Eve's rejoicing?
4. Explain the difference between a temporal death and a spiritual death. How did Adam become subject to both of these?
5. Discuss man's utter helplessness after the Fall.
6. Explain why only a divine being could bring about the redemption.
7. In what way did the bondage of the Israelites typify man's condition after the Fall?

Chapter IV—The Gods in Council.

1. What is foreordination?
2. Name some prophets who were, doubtless, foreordained to their particular callings.
3. What two plans for the redemption of man were proposed in the Grand Council in Heaven?
4. What effect was produced upon Lucifer and others by the rejection of his plan?
5. What motives prompted the rebellion?
6. Can you think of any good that comes under any circumstance from jealousy and envy?
7. What part did we take in this early scene in this eternal drama?
8. Study carefully, and then repeat in your own manner, the revelations of Moses and Abraham regarding this Council.
9. Contemplate the comprehensiveness and the sublimity of this glorious revelation.

Seventies' Day. The thirteenth quorum of Seventy observed Seventies' Day on Tuesday, November, 23, O. C. Beebe presiding. David L. Murdock extended greetings, and F. W. Simmons gave a review of the lessons undertaken during the past year, "Divine Immanence and the Holy Ghost." Many of the members expressed their appreciation of the work we have engaged in, and an excellent spirit was manifested. All rejoiced in our association together as a quorum. The council secretary, class leaders and chorister were unanimously sustained. It was unanimously voted that we extend to President B. H. Roberts of the First Council of Seventy, the thanks and appreciation of the quorum for the excellent system of study he has provided for us during the past five years. It was generally admitted and acknowledged that the members of our quorums have progressed more in the study of the gospel during that time, by means of the consecutive studies arranged for us, than in all their previous existence. The Bishop of the ward kindly tendered the time of the evening meeting to us, and Gomer M. Richards, Brigham A. Seare and Governor Spry occupied the time in relating missionary experiences.—DAVID L. MURDOCK.

Mutual Work

Studies for M. I. A. Freshmen Class (12 to 14 Years)

After due consideration the Committee on Class Study reported to the General Board on Wednesday evening, December 10, submitting the following recommendations:

1. That all boys from twelve to fourteen years of age be given the junior manual to study in class work.

2. That the boys from fourteen to seventeen be organized into separate classes, where practicable, and study the same manual.

3. That all boys finishing successfully this year's manual on "Courage" be given a membership pin.

The report was unanimously adopted by the General Board. The officers throughout the Church will please take notice of the decision. In this connection the presidents of wards are requested to look into the matter of the organization of their junior classes, and also to the markings by the class teachers, to see that the requirements for passing are lived up to by the class leaders, and by the students of the junior classes.

M. I. A. Boosters

The IMPROVEMENT ERA has received copies of several Young Men's Mutual Improvement Association local papers. "The Speedometer" is a weekly published regularly in the Ensign Stake of Zion, and containing a calendar of social and class work, and special activities, for the week, besides a condensed report of the committees in the wards of the stake, on the results of the work each week, and announcements for all the divisions of Mutual Improvement work. Its motto is "Make Ensign Lead." A similar paper, entitled "The Wireless," is printed by the officers of the Granite stake of Zion; and we have also received "The Red Butte Holler," published by the La Grande ward, of the Liberty stake of Zion, and the "Springville M. I. A. Booster," published by the officers of the Springville M. I. A. of Utah stake. The papers fill a mission in keeping before the public in the stakes, wards and classes, the special and general activities of the local Mutual Improvement organizations. The ERA welcomes them to its reading table, and will be glad to receive them regularly, and new ones as they appear.

Class or Group Athletics for Boys

BY ORSON RYAN, SUPT. JORDAN SCHOOL DISTRICT

Class or group athletics is simply a device by which every boy, physically fit, may enter any athletic event, and if he does his best, feel that he is helping his class to win, even though he may not be good in the event in which his class has entered. In this form of athletics a trophy is won, or a record is made, not by the individual

record of a boy, but by the average of the individual records of the boys in a class or school.

This plan does away with the objection often raised that athletics provide for the expert only. It reaches the boy who does not usually take part, and class spirit forces him to train conscientiously and to do his very best to win.

The three officials for the finals should be chosen from the officers and teachers of the Ward M. I. A.; their decisions are final and should not be challenged or disputed.

The M. I. A. contests for the best group records may be held in the following events: Pull up or "chinning," standing broad jump and running, pole vault, running broad jump, standing or running high jump.

REGULATIONS

1. No restrictions are placed upon the boys excepting physical fitness.

2. Members refusing or neglecting to take part should be placed in the list with a record of zero.

3. The number taking part should be at least 80% of the active enrollment.

4. Events may occur at any time. The following is a suggestive arrangement:

(a) Pull up, in the month of January.

(b) Standing broad jump, in February.

(c) Running, in March.

(d) Final tests and records may be made to conform to local conditions.

5. Records should be sent from each ward to the stake, and from each stake to the General M. I. A. Athletic Committee. These records will also show what boy led in the stake in each event.

6. In the pull up, no kick, snap, jerk, or swing shall be allowed. It must be a dead pull—from an under grasp.

7. Jumping should be from a line and on level ground. Weights are not to be used.

8. The distance for running should be fifty yards for juniors, and one hundred yards for seniors.

9. In jumping, give the record in feet and inches, carrying the inches out to ten thousandths. Carry out other records in the same way. This is to prevent ties. Measure from toe to heel.

10. When the records of a stake for each event are all in, they should be compared and results announced by the Athletic Committee.

11. A trophy may be given for each event.

12. The records should be found as follows:

Pull Up.—An inclined ladder is ideal for the Pull Up, or a bar may be fitted into a doorway, or the regular horizontal bar may be used.

It must be impossible for any contestant to reach the bar without jumping. Each contestant must pull himself up until his chin is over the bar, and then lower himself the whole length of his arms. This he does as many times as he can. The number of times he pulls himself up is his record.

The class or group record is found by adding the individual records, and dividing by the number of boys entered.

Jumping.—Each boy jumps, taking three jumps if he wishes, and his best jump is recorded. Weights are not to be used. The class record is found as above.

Running.—In this there may be some difficulty in taking the individual records of the boys. The following method is suggested. It has in it the element of play, and should therefore appeal strongly to the boys:

"Carry a Message to Garcia."—The boys are lined up in two groups fifty yards apart. The timekeeper who acts also as starter, stands by the finishing line. When ready he gives the boy No. 1 "The Message to Garcia," (a soft roll of paper 1 to 1½ inches in diameter and 10 or 12 inches long); at a given signal boy No. 1 runs, and as he finishes, he passes the message (roll of paper) to boy No. 2, who carries it back to boy No. 3, and so on. As the last boy crosses the finishing line the time is taken. The record is found by dividing the elapsing time by the number of boys that run.

The value of class athletics, as previously stated, lies, not in the special development of a single boy, but in the general development of all the boys. The boy who cannot jump is encouraged to jump; the boy who cannot or does not care to run is induced to take part in that activity and so receives the particular development which he most needs.

SUGGESTIONS

Have class trials frequently before taking final records.

Encourage the boys to practice by themselves, in the yard, in the street, at home or elsewhere.

It is not how far the boys can jump; it is getting them to want to jump that is success.

Divide your M. I. A. into classes or squads and appoint captains; encourage emulation among the squads. Have squad or class contests.

Music for the M. I. A.

Suggestive list for contest and general use.

MIXED CHORUSES AND MIXED QUARTETS

For points for judgment, see September ERA, 1913.

"Star of Descending Night," by Emerson; "Song of the Whippoorwill;" "When the Foeman Bares His Steel," Sullivan; "When the Frost Is on the Pumpkin," C. W. Reid, Provo; "Hail to the Heroes," from Aida; "O Father Whose Almighty Power," from "Judas," by Handel; "Daughter of Zion," old English; "Send Out Thy Light," Gounod; "Lead, Kindly Light," Dudley Buck; "Spring Song," Pinsuti; "Build Thee More Stately Mansion," Arthur Farwell; "Blow, Bugle, Blow," W. N. Neidlinger; "Sing to the Lord," Mendelssohn, arr. by Rys-Herbert, F. Fisher & Bro., New York; "How Beautiful Upon the Mountains," J. Stainer, White-Smith Co.; "Who Knows What the Bells Say?" Henry Parker, Presser; "How Lovely Are the Messengers," Mendelssohn, Ditson; "Godd Night, Beloved," Barnby, Presser; "Night Song," Stephens; "Woo Thou, Sweet Music," Elger; "Temple Anthems," Deseret News, publishers, 50 cents.

MALE CHORUSES AND MALE QUARTETS

Suggestive list for contest and general use.

Points for judgment same as for mixed double quartet, see September ERA, 1913.

Choruses.

"Comrades in Arms"—Adolph Adams.

"Crown of the Tempest"—Verdi.

"March Onward"—Becker.

Quartets.

"Beware"—L. A. Russell.

"Goodnight"—C. W. Wilson.

"In Absence"—Dudley Buck.

"Sweet and Low"—Barnby.

"Drink to Me Only with Thine Eyes"—Barnby.

"While I Have You"—Tosti.

"A May Night"—F. Abt.

"Like a Woodland Rose."

"Lover's Serenade"—Abt. Op. 85, No. 7.

"Dearest Mae"—Jas. Power.

"Annie Laurie"—Arr. by Parks.

"Sweet Miss Mary"—Neidlinger.

LADIES' CHORUSES, QUARTETS AND TRIOS

Suggestive list for contest and general use.

Points for judgment same as mixed double quartet, see September ERA, 1913.

Choruses.

- "Sweet and Low"—Barnby.
 "The Bridal of the Birds"—Emerson.
 "In Sweetest May"—Evans.
 "Bridal Chorus"—Cowen.
 "In Our Boat"—Cowen.
 "Spring Song"—Wagner.
 "Legends"—F. Mohring.
 "The Bells of Aberdovey"—T. J. Davis.

Quartets.

- "Forget Me Not"—Riese.
 "Lullaby from Erminie."
 "Pale in the Amber West"—Parks.

"Annie Laurie."

"The Rockaby Lady from Hushaby Street"—F. E. Chapman.

"Lady Pioneer"—Stephens.

"The Sweetest Flower that Blows"—Hawley.

"Mighty Like a Rose"—Nevin.

Trios.

"Galilee"—Careless.

"Twilight"—Abt.

"Lift Thine Eyes"—Mendelssohn.

"O Dry Those Tears"—Del Regio.

"The Stars Beyond the Cloud"—B. Tours.

"On Music's Wing"—Mendelssohn.

"Sweet May"—Barnby.

DUETS—SOPRANO AND ALTO

For contest and general use.

Points for judgment same as mixed double quartet, see September ERA, 1913.

"I Would That My Love"—Mendelssohn.

"Hear Me, Norma"—from Norma.

"Holy Mother, Guide His Foot-

steps"—Maritana, (Wallace).

"Resignation"—Roma.

"Ma Nacelli"—(My Boat)—A. Goring Thomas.

DUETS—TENOR AND BARITONE

"The Two Fishermen"—C. M. Gabussi.

"Larboard Watch, Ahoy."

"The Force of Destiny"—Verdi.

"Excelsior"—Balfe.

SOPRANO SOLOS—SENIOR AND JUNIOR

Suggestive list for contest and general use.

Points for judgment: 1. Voice, quality, range, power, etc. 2. Intonation. 3. Interpretation, phrasing, expression, enunciation, etc. 4. Tempo.

Senior.

"Life's Merry Morn"—by Vincent.

"Nightingale's Song"—Nevin.

"Hear Us, O Father"—Millard.

"Holy City"—Adams.

"Sleep Well"—Abt.

"Good Bye"—Tosti.

"Sing On"—Denza.

"In the Glad Springtime"—Jack Thompson.

"Doest Thou Know That Sweet Land"—Thomas.

"O Divine Redeemer"—Gounod.

"Fear Ye Not, O Israel"—Buck.

Junior.

"O Loving Father"—Del Regio.

"O Loving Heart"—Gottschalk.

"Rose in the Bud."

"A Dream"—Bartlett.

CONTRALTO SOLOS

Points of judgment, same as soprano solo.

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|-------------------------------------------------|----------------------------------------|
| "He was Despised"—Handel. | "Slave Song"—Del Regio. |
| "O Rest in the Lord"—from "Elijah"—Mendelssohn. | "If Thou Didst Love Me"—Denza. |
| "Rock of Ages"—Rimmick. | "Until God's Day"—Buck. |
| "A Perfect Day"—Carrie Jacobs Bond. | "The Sweetest Flower"—Van der Stucken. |
| "Good Night, Good Night"—Ball. | "Because I Love You, Dear"—Hawley. |

BASS SOLOS

Points of judgment, same as soprano solo.

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| "The Old Sexton"—Russell. | Maritana. |
| "The Village Blacksmith"—W. H. Weiss. | "I Ne'er Complain"—Schumann. |
| "Arm, Arm, Ye Brave"—Handel. | "The Mighty Deep"—Judge. |
| "Out on the Deep"—Lohr. | "The Spirit of the Deep"—Dau-
bert. |
| "Let Me Like a Soldier Fall"— | |

BARITONE SOLOS

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|---------------------------------------|-------------------------------------------|
| "Son of the Desert Am I." | "Arm, Arm Ye Brave"—Handel. |
| "In the Garden of My Heart"—Ball. | "If With All Your Hearts"—Elijah. |
| "My Faith in Thee"—Wells. | "A Warrior Bold"—Stephen Adams. |
| "Hosanna"—Granier. | "Till the Sands of the Desert Grow Cold." |
| "Plains of Peace"—Barnard. | "Loving Smile of Sister Kind"—Gounod. |
| "The Two Grenadiers"—Schumann. | "It is Enough"—Mendelssohn. |
| "The Earl King"—Schubert. | "Abide with Me"—Liddle. |
| "The Village Blacksmith"—W. H. Weiss. | |

TENOR SOLOS

- | | |
|----------------------------------------------|-------------------------------------|
| "Because I Love You, Dear"—Nevin. | "Come Into the Garden, Maud"—Balfe. |
| "Ah, I Have Sighed to Rest Me"—Il Trovatore. | "The Summer Wind"—Bischoff. |
| "Cujus Animam"—Rossini. | "Bells of Seville"—W. H. Jude. |
| | "Could I"—Tosti. |

SOPRANO AND TENOR DUETS

Points for judgment same as mixed double quartet, see September ERA, 1913.

- | | |
|------------------------------------|----------------------------------------|
| "O Morning Land"—Phelps. | "Twilight." |
| "O That We Two Were Maying"—Smith. | "A Night in Venice"—G. Lucan-
toni. |
| "L'Addio"—O. Nicolai. | "The Adieu"—O. Nicolai. |

VIOLIN SOLOS—JUNIOR AND SENIOR

Points for judgment: 1. Intonation. 2. Tone quality. 3. Interpretation, phrasing, etc. 4. Technique, bowing, fingering.

- | | |
|---------------------|--------------------------------------|
| "Serenade"—Drdla. | "Humoreske"—Arthur Heft. Op.
112. |
| "Spring Song." | "La Cygn." |
| "Romance"—Swendsen. | |

PIANO SOLOS—SENIOR AND JUNIOR

Points for judgment: 1. Interpretation, phrasing, etc. 2. Technique, fingering, pedaling, etc. 3. Tone. 4. Tempo.

Senior.

(a) Valse, Op. 64, No. 1—Chopin.

(b) "Traumeri"—Schumann.

"Rhapsodie No. 6"—Liszt.

"valse de concert"—Weiniawski

"Fantasie No. 24 C Minor"—Mozart.

"Prelude in C Minor"—Rach-

*maninoff.**Junior.*

"Butterfly" Op. 43, No. 1—Grieg.

"Rustle of Spring"—Sinding.

"Rondo Brillante" Op. 62—Weber.

"La Fontaine"—Bohm.

"Water Sprites"—Krogmann.

PIANO DUETS—SENIOR AND JUNIOR

Points for judgment, same as piano solo.

Senior.

"Invitation to the Dance"—C. M. von Weber.

"Unfinished Symphony"—Schubert—(Schemers).

Junior.

"Country Dance"—Nevin.

"Valse Brilliant"—Moritz Moszkowski.

"Narcissus"—Nevin.

ORGAN SOLO—SENIOR AND JUNIOR

Senior.

"Finlandia"—Gibelins—edition Breitkopf and Hartel.

Junior.

"Andante con moto"—Guilmont Gems for the organ, H. R. Shelley.

FOR VIOLIN WITH PIANO ACCOMPANIMENT

Easy

"Gavotte," Henkel; "Melody in A" (to be played in first position only), W. C. Clive; "Campanelle," Saenzen; "Minuet in G," Beethoven-Burmister.

Medium Difficult

"Cavatina," J. H. Henry; "Melody in A," W. C. Clive, (to be played in compound positions); "Ava Maria," Schubert; "Minuet in E Flat," No. 2, Beethoven-Burmister.

Difficult

"Reverie," Vieuxtemps; "Largo," Handel; "Legend," Weinawski.

A New Order for Auxiliary Conventions and Conferences

A new arrangement for auxiliary organization conventions and conferences goes into effect January 1, 1914. The Sunday Schools; the Relief Societies and the Primaries; and the M. I. A. and Religion Classes, have been grouped, for conference and convention purposes, into three groups as above. Each group will hold its conferences or conventions in connection with the regular quarterly stake conferences of the Church,—each group in the order given, taking one-third of the year. This will eliminate the M. I. A. mid-winter conferences, and the Sunday evening joint meetings at quarterly conferences except for the months when the M. I. A. and Religion Classes have the right of way during one-third of the year. Fuller details, and official instructions will be given later in the ERA. Stake officers will please note that the checking-up work heretofore done in midwinter conferences must now be done in the stake monthly officers' meetings, and a suggestive program with instructions for this work, which should be done in January, will be sent in a few days from the office of General Secretary Moroni Snow. Watch for it.

Passing Events

The first craft to pass through the Panama canal was the little steamer "Louise," which made the trip November 17. "Louise" is a relic of the old French enterprise, first brought to Panama in 1886, which was re-fitted and used in the canal work by the American engineers.

Miss Jessie Wilson, second daughter of President Woodrow Wilson, was married at the White House on November 25, 1913, to Francis B. Sayre, assistant to President Carfield of Williams College. It was the thirteenth wedding to be held in the White House.

A state religion in China that looks toward the establishment of Confucianism was proclaimed by President Yuan Shih-Kai, November 27. The conflict over his declaration promises to be bitter, for Christians, Buddhists, Mohammedans and Taoists threaten to join in opposing the establishment of Confucianism as the state religion.

Germany at the Panama-Pacific exposition will be represented, although the German empire will not officially participate in the exposition. On November 25 it was announced that fourteen hundred German merchants and manufacturers had promised to send exhibits, and that German steamship lines had agreed to transport them free of charge.

The Island of Crete has finally been annexed to Greece. By this action the Greek kingdom has enlarged its dominions by over 3,000 square miles, and by about 350,000 inhabitants, thus gaining an important strategic position and materially increasing its strength. The island naturally should be a Greek possession, as the Cretans have always desired to become members of this kingdom, and are naturally Greek, in language, religion and sentiment.

Katherine M. Anderson, widow of the late James Anderson, and daughter of Matthias and Ann Cowley, died recently in Salt Lake City. Her funeral was held Sunday, December 7. She was born on the Isle of Man, February 2, 1841, and came to Nauvoo in 1841, where she grew up to share the persecutions, and came to Utah with the early pioneers. She was the mother of ten children, among them James H. Anderson, present United States marshal of Utah, and a member of the general board of Y. M. M. I. A.

S. Pearson & Son, which is the firm of Lord Cowdray, announced on November 27, that the corporation had surrendered the concessions recently granted by the republic of Colombia for the development of oil resources in that country. The reason given was that political feeling had been aroused by the negotiations, and that it was injuring the firm's interests in other places; but it was widely believed that it was because of the disfavor with which our own government viewed the granting of large concessions to European contractors.

The Lucy Mack Home, in Salt Lake City, was formally opened on the 17th of November. This institution is designed chiefly for those who come to the city and are obliged to make their homes with strangers, or whose own homes are elsewhere, and many of whom are obliged to room and board in private families where the home spirit and privileges are often denied them. The building is one of the former residences of Bishop John Sharp, and will accommodate about twenty persons. Mrs. Emily Caldwell Adams, of the General

Board of Y. L. M. I. A., has been appointed the superintendent, and will reside permanently at the home.

The new interurban railway between Salt Lake City and Provo, it is expected will be completed by January 1st. The road will be operated by electricity. Cars of the latest type have been ordered and will be ready for delivery early in 1914. The Utah Power & Light Company will furnish the power. Until the electrification takes place, April 1, 1914, gasoline motors will be used. It is expected that aside from the population of Provo and Salt Lake City, some ninety thousand people along the line will be served by the road. Since it passes through one of the richest sections of the state, in which the principal industries are sugar-beet raising, truck gardening, dairying and fruit-growing; it will enable the farmer to get his products to market earlier, quicker and cheaper than in any other way. The road owns its own right-of-way the entire distance, excepting on the streets in the large towns.

The Mexican situation now promises the downfall of Huerta by degrees. The constitutionalists' armies have taken Chihuahua and given fight to the federalists at Tampico. General Huerta's power seems daily to be slipping from him. He has failed in his effort to raise money in Europe. Generals Carranza and Villa appear to be gaining the mastery of the situation. The new Mexican Congress was formally convened in Mexico City, Nov. 26. President Huerta opened with a message in which he studiously ignored the subject of relations between Mexico and the United States. Elder A. W. Ivins, of the Council of the Twelve, returned on the 7th of December from an extended visit to the Mexican border. He reports that the success of the constitutionalists in ousting the federalists from Chihuahua will practically mean the end of the war, and the success of the constitutional forces. He considers that the present situation is the most favorable to the solution of the question that has yet occurred. There are still some three or four hundred Latter-day Saints in their former homes, in Mexico, but during the month they have been harassed to some extent by bands of bandits. Colonia Diaz has particularly suffered.

The regular session of Congress began December 1 at noon, at which time the special session closed. The president read his message on December 2nd. He declared that the administration's policy toward Mexico was justifying itself. President Wilson advocated the passage of the currency bill, which has now been made a party measure, by the Democrats, and recommended the enactment of laws to make the restraint of trade more difficult and to establish rural banks to serve the financial necessities of the farmers. He advocated the nomination of presidential candidates by preferential primaries, and suggested that national conventions to formulate the party platforms should be composed of senators and members of Congress and actual nominees for those offices, together with national committeemen. A billion dollar congress was considered a curiosity a few years ago, but recently the various departments of government have asked for appropriations that aggregate \$1,108,000,000 which is nearly \$34,000,000 more than the appropriations made for 1913.

The new Snowflake Stake Academy, dedicated November 27, 1913, by President Joseph F. Smith, cost \$35,000, \$13,000 of which was contributed by the Church, \$1,000 by the various schools of the Church, and the balance by local donations. It was dedicated just three years Thanksgiving day since the old academy standing upon the same ground, burned. Among the speakers at the dedicatory services and at



the meetings, two being held that day were President Joseph F. Smith, Bishop Charles W. Nibley, President Anthon H. Lund, President Samuel F. Smith of the Snowflake stake, Supt. H. H. Cummings of the Church schools, Joseph Peterson, principal of the Academy, Dr. R. H. Blome of the Northern Arizona Normal School, Flagstaff, Elder Joseph F. Smith, Jr., of the Quorum of the Twelve, Patriarch Hyrum G. Smith, and others. The building is entirely free of debt. Large numbers of people were in attendance, many being unable to gain admission to the services.

Utah has seven sugar factories, one in Payson having recently been built. The capital invested in all of them is over nine million dollars. During 1912, approximately one hundred twenty million pounds of sugar, valued at five million dollars, was manufactured. More than eight hundred thousand dollars were paid for labor, and \$2,600,000 for the 500,000 tons of beets that were grown in Utah during the year 1912. The present season promises to exceed in every way the season of 1912. However, the passage of the free sugar act, which goes into effect partially on March 1st next, and completely in 1916, will tend to injure the industry to some extent at least. In fact, some of the sugar men are very gloomy over the prospect. Judge H. H. Rolapp, of the Amalgamated Sugar Company, Ogden, who returned late in November from Chicago, where he attended the convention of the beet sugar manufacturers of the United States, said to the newspapers: "There is no doubt that the reduction will prove ruinous to the sugar industry. Seven factories have already closed, and others will follow. All will have to follow when free trade comes, in 1916, and the industry will be killed."

At the new factory in Sevier county recently \$209,000 was paid to the farmers of Sevier county, and the sugar-beet growers of Utah and Idaho received, up to November 10, about \$2,572,500 for beets, while another million dollars, was distributed in December for November deliveries. It is estimated that the entire amount for 1913 paid by the eleven sugar factories in Utah and Idaho for beets will be \$3,500,000.

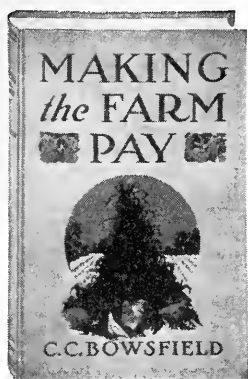
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The Utah Farmer

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Ray Finlinson, Helena, Montana: "I am greatly interested in the work the ERA is doing both among Saints and friends, and I feel to assist in whatever I can to further its distribution. We all consider it a source where valuable and authentic information can be obtained. I hope that you may meet with continued success."

President Franklin J. Hewlett, Woodstock, South Africa: "In Kimberley, the famous diamond city, our Saints consider the ERA such a shining light that all wish their subscriptions continued for the coming year. Find enclosed amount for ten subscriptions. I trust that our magazine may long continue to shed its radiant light of truth; as a silent missionary, it is surely making people think, and when their thoughts are right they are very apt to do right." President Hewlett has just returned to his home in Utah, in good health.

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